

# The Origin and Perpetuity of the Church of JESUS CHRIST

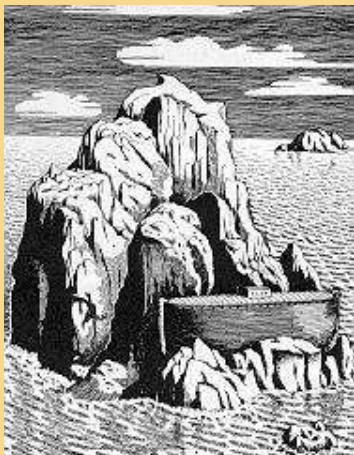
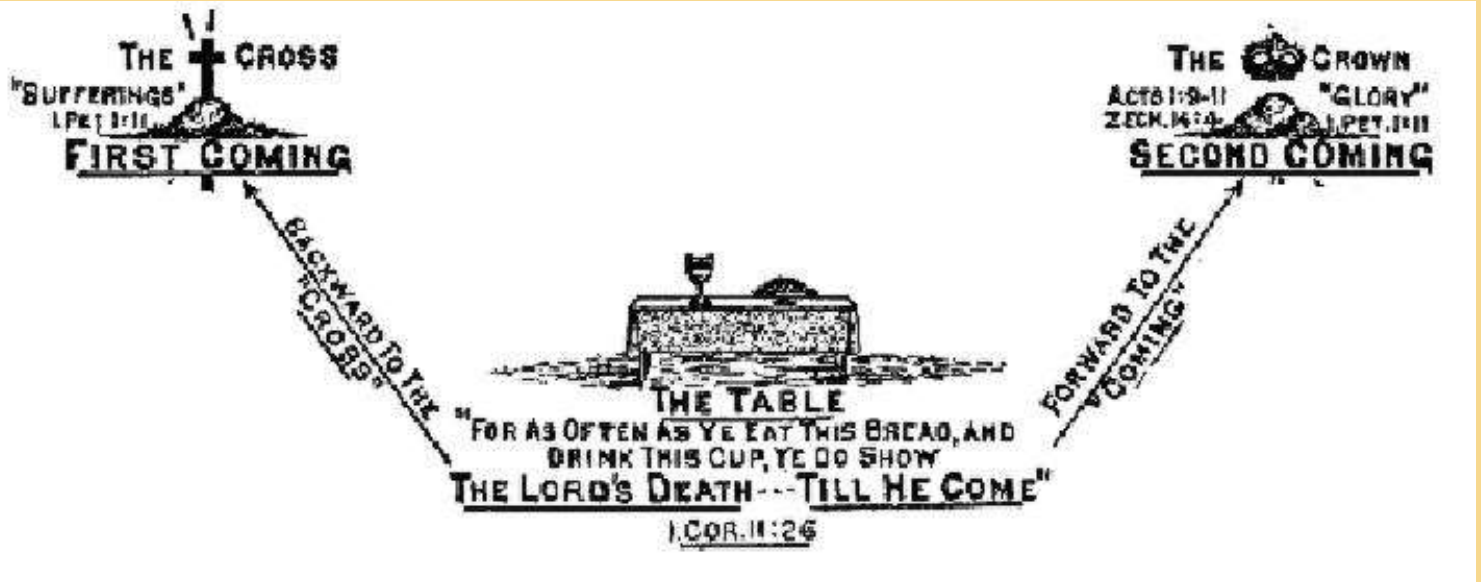
The  
ORIGIN AND PERPETUITY  
of the  
CHURCH OF JESUS CHRIST

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by  
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# The Origin and Perpetuity of the Church of JESUS CHRIST

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## IT'S ORIGIN

### CHAPTER I.

The time, place and circumstances of the origin and establishment of the Church of Jesus Christ, is a subject concerning which, there is and has been for years, a wide diversity of opinion extant in the Christian world, and over which there has been many a hotly waged theological contest. The three principal positions respecting this matter, as held and advocated by their respective adherents, are as follows:

1. The great mass of the Pedobaptist world, including Methodists, Presbyterians, and their numerous branches, advocate the view that the Church was established at the time, and formed on the Covenant that God made with Abraham, as recorded in Genesis 12:1-8; 15:18-21; 17:1-14. There are a few others among the Pede-baptists, who try to find a church away back in the Garden of Eden, and although they are a small minority, yet with the generally prevailing idea of Church salvation which obtains among them, it should be an argument greatly in their favor.

For, if the Covenant of Salvation was not made until the days of Abraham, we would ask how, and by the provisions of what covenant, were those saved such as Abel, Enoch, Noah, etc., who lived during the two thousand years prior to that time? Can any Pede-baptist answer? That the Church was not established in the days of Abraham, we refer the reader to the chapter on the "Covenants."

2. The second theory is, that the Church of Christ was established on the day of Pentecost. But notwithstanding the advocates of this view have been most earnestly entreated, times without number, to point out just one passage, only one, which says that any organization of any sort, kind or character, bearing the least resemblance to a Church, was effected on that occasion, or that they possessed any powers, (save that of speaking with tongues), enjoyed any privileges, administered any ordinances, or transacted any business, on or after that day, that they did not have before, they have been as silent as the grave, save and except a bold and blatant reiteration of their unfounded assumption.

Indeed, it has always been a profound mystery to the author, why men claiming to be followers and lovers of the Lord Jesus Christ should persistently seek to ***rob Him of the honor and glory of founding His own Church***, and try to confer this honor and glory upon some mere man. Perhaps, it is because they desire to have a seeming precedent and authority for the Luthers, Calvins, Wesleys, Campbells, *et mul al*, who have founded organizations, from time to time, claiming to be "Churches" or "Branches" of the Church of Jesus Christ.

3. The Baptist idea and the Bible idea is, that Jesus Christ founded His own Church, and while I shall establish this fact from the Scriptures, I shall also show that both of the preceding theories are false, and therefore dishonoring to the great Head of the Church. "To the law and to the testimony: if they speak not according to this word, ***it is*** because ***there is*** no light in them." Isaiah 8:20

### I. PROPOSITION.

A succinct statement of the proposition to be established in the following pages would be—,

*"Missionary Baptist Churches are, in Origin, Perpetuity, Polity, Doctrine and Practice, identical with the Church established by Jesus Christ during His personal ministry on earth."*

The arguments in support of this proposition, have been put to the severest test on many a hard fought theological field, by the representative men of both the Pedobaptist and Campbellite churches, and, like the "Rock of Gibraltar," they have stood the attack unmoved and unshaken, from the simple fact, that they are founded upon the immutable Rock of God's eternal truth.

It is absolutely necessary to the fair and candid discussion, as well as the perfect understanding of a proposition, that the terms in which it is stated be so clearly defined that there may be no misapprehension of their meaning, and no ambiguity in their use.

## II. DEFINITION OF TERMS.

1. “**Church.**” “We believe that a visible church of Christ is a congregation of baptized believers, associated together in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights, and privileges invested in them by His Word, and that its only Scriptural officers are bishops, (elders or pastors), and deacons.” This definition is from Pendleton’s Church Manual, and expresses the Baptist idea very clearly.

Another definition as given in the “Thirty-nine Articles of Religion,” of the Episcopal church, and copied into the disciplines of the M. E. churches, is as follows: “The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.” This definition is very good if we understand by the term, “faithful men,” believers, men and women; and by the term “sacraments,” merely the ordinances of Baptism and the Lord’s Supper, divested of saving efficacy.

2. “**Baptist churches**” are distinguished from all others principally by the following peculiarities, viz.:

- a. The **Bible** only as our all-sufficient rule of faith and practice.
- b. The baptism of **believers** only by immersion.
- c. A **regenerated** church membership.
- d. Admission to the Lord’s Supper of those only who have been **Scripturally baptized**, and are in full fellowship in doctrine and practice, with the church celebrating the ordinance.
- e. The administration of the laws and ordinances of the gospel, committed to the **churches** as the executive bodies of Christ upon earth.
- f. The validity of the ordinances depend upon their being administered by Scriptural **authority**, for a Scriptural **purpose**, to scripturally prepared **subjects**, in a Scriptural **manner**, and with a Scriptural **design**.
- g. That Christ organized His during His personal ministry on earth, and that there have been an uninterrupted **succession** of churches characterized by gospel principles and practices from that time to the present, and that they will continue until He comes again.
- h. That a church of Christ is a **local**, visible congregation of baptized believers, independent of all other such bodies, and complete in itself.
- i. That a church of Christ is not a legislative, but an **executive** body, having no lawgiver in Zion, but the Lord Jesus Christ only. He having given by the pen of inspiration all laws, rules and regulations necessary for its government as recorded in the New Testament.
- j. That we have no “lords over God’s heritage,” (1 Peter 5:3) but tenaciously hold to the doctrine taught by our blessed Redeemer, when he said: “Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them; not so shall it be among you.” “**Neither be ye called master, for one is your Master, even the Christ, and all ye are brethren,**” Matthew 20:25-26; 23:10.

3. Missionary Baptist churches are contra-distinguished from Anti-Missionary Baptist churches, principally by their efforts to carry out the commission which Christ gave to His churches, to “Go ye. therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and Lo! I am with you alway even unto the end of the world,” Matthew 28:19-20. These efforts we call Home and Foreign Missions.

Webster defines the term, “Missionary,” one who is sent on a mission; especially one sent to propagate religion.”

4. “**Origin,**” beginning; commencement, source.
5. “**Perpetuity,**” continuous duration without cessation
6. “**Polity**” form of government and administration of discipline.
7. “**Doctrine,**” that which we believe and teach as gospel truths.
8. “**Practice,**” putting into practical operation the teaching of the New Testament concerning the laws, ordinances, rules and regulations for the preaching and support of the gospel; the establishment and government

of churches; the reception of members, etc., according to our understanding of said teaching.

9. ***“Identical,”*** precisely the same; just like.

Having clearly defined Our proposition, it will be seen that we are to prove that the Missionary Baptist churches of today, are just like those of the New Testament in doctrine, polity and practice, and that they have continued in uninterrupted succession from the days of Jesus Christ and His apostles, down to the present time.

Our arguments shall be mainly predicated upon the Scriptures themselves, supported by whatever facts of ecclesiastical history as may be necessary to identify and distinguish the true churches of Christ from the false, during the eighteen centuries that have elapsed from the establishment of the first Christian church to the present.

We shall discuss the proposition in regular order, and proceed to establish it item by item, as it is stated above.

## **CHAPTER II.**

### **III. THE ORIGIN OF THE CHURCH.**

Our proposition asserts that “Jesus Christ established His church during His personal ministry on earth,” and this is the first thing that we shall undertake to prove.

The word *ekklesia* meaning to “call out” is the word translated “church” in the New Testament, and the same word is used in the Septuagint version of the Old Testament, and is there translated, “congregation.”

There are two Hebrew words that are principally used to express this idea, *Adah* and *Kahal*. The first place in which the word “congregation” occurs, is in Exodus 12:3, which was four hundred years after the days of Abraham. That there was an organization in the Jewish nation called the “congregation of Israel,” the “congregation of the Lord,” and such like terms, with Moses as its leader and founder, and which had Aaron as its first high priest, and the sons of Levi for a perpetual priesthood in the tabernacle and temple service, and which had forms of service and worship, sacrificial offerings, which continued down to the days of Christ and His apostles by divine appointment, is beyond dispute. But when Christ came, all these types, shadows and symbols of the old Jewish tabernacle and temple service, were done away forever; since they were fulfilled in Him who was the great Antitype to which they all pointed, and hence there was no longer any use for them.

Indeed, this was one of the main arguments in some of Paul’s letters; as for instance, Ephesians second chapter, and almost the whole of his letter to the Hebrews. We shall present some arguments along this line further on.

As preliminary, and preparatory to the establishment of the Church of Jesus Christ on earth, there was a divinely called, and supernaturally qualified messenger sent into the world,—a man “filled with the Holy Ghost from his mother’s womb,”—whose mission was, to “make ready a people prepared for the Lord.” Let us take a brief survey of this wonderful and unique personage.

### **IV. JOHN THE BAPTIST, THE FORERUNNER OF CHRIST.**

#### **1. *Prophecies concerning Him:***

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.” Isaiah 40:3.

“But the angel said unto him, fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. \* \* \* And he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord,” Luke 1:13-17.

“His father Zacharias was filled with the Holy Ghost, and prophesied, saying, \* \* \* And thou, child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, \* \* \* To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” Luke 1:67, 76-79.

#### **2. *These Prophecies fulfilled:***



“The beginning of the gospel of Jesus Christ, the Son of God As it is written in the prophets, Behold, I send my messenger-before thy face, which shall prepare thy way before thee. The-voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins,” etc. Mark 1:1-12; Matthew 3:1-17; Luke 3:2-18.

From these Scriptures we learn that John was sent on a special mission, and a part of that mission at least, was to “prepare a people for the Lord.” Let us see how he performed his mission. How did he go about the work of preparing a people for the Lord?”

### ***3. He preached repentance to the people, and demanded that they should bring forth the evidences of it.***

“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. \* \* \* But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” Matthew 3:1-2, 7-12.

These Jews evidently thought that they would be admitted to all the privileges of the kingdom, which John was proclaiming as “near at hand,” on the ground of *natural* relationship to Abraham; but John calls them a “generation of vipers,” and demands that they shall produce the evidence of their having repented of their sins, just as Baptist preachers do nowadays.

### ***4. He preached Faith in Christ.***

“There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe.” John 1:6-7.

“John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. \* \* \* The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” John 3:27-36.

Jesus said that John preached repentance and faith.

“For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.” Matthew 21:32.

The Apostle Paul declared the same fact.

“Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.” Acts 19:4.

### ***5. The people having repented and believed, he baptized them, just as Baptist preacher do now.***

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.” Mark 1:4,5.

“Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus.” Acts 19:4-5.

It is clearly shown from these passages, that John “prepared a people for the Lord”:

1. ***By preaching repentance.***
2. ***By preaching faith in Christ.***
3. ***And then baptizing all who repented and believed.***

## CHAPTER III.

Having seen how John the Baptist fulfilled his mission, in so far as it embraced the work of “preparing a people for the Lord,” let us now turn and look at the work of Christ, and see what “the Lord” wanted with the people who had thus been “prepared,” and how he utilized them in the organization, and establishment of His church or kingdom on earth. That He had some particular use for them is plainly evident, else John his forerunner, would not have been specially commissioned by the God of heaven, to “prepare them” and have them “ready for the Master,” when He should make his appearance. This the following arguments will clearly show. Our next argument that Jesus Christ organized, or established His church during His personal ministry on earth, is based upon the following Scriptures.

### V. THE ESTABLISHMENT OF THE CHURCH IS REPRESENTED UNDER THE FIGURE OF BUILDING A HOUSE.

#### 1. *The church is called a “house.”*

“That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” 1 Timothy 3:15; Hebrew 10:21 1 Peter 4:17.

#### 2. *The first thing to do in building a house, is to lay the foundation.*

No one would dream of putting up the walls, or nailing the roof on a building, without first laying the foundation. But this is just the absurd position to which our Pedit-baptist friends are forced, when they attempt to establish the church of Jesus Christ in the days of Abraham.

#### 3. *Prophecies relating to the laying of the foundation of the church.*

“Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.” - Zechariah 4:8-10.

Note the following points:

(a) “Zerubbabel” is a prophetic name for Jesus Christ; as all commentators agree.

(b) “This house” refers to the church of Christ. In this all are again agreed.

(c) “The hands of **Zerubbabel**” were to “lay the foundation” of it, that is, Christ was to lay the foundation of His church.

(d) “His hands also shall finish it,” that is, Christ. will complete the work which He has begun.

If you were to say to a contractor, “Did **you** build that house?” and he would reply, “Yes, I did the work with **my own hands**,” you would understand at once, that he did the work personally, and not that he did it by proxy, or that he merely superintended the workmen who did build the house.

He teaches this same glorious truth in Luke 14:28-30.

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Saying, This man began to build, and was not able to finish.”

Here He teaches that He has counted all the cost, and is abundantly able to complete the building of the church, of which he has laid the foundation.

The prophet Isaiah also prophesies:

“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.” Isaiah 28:16.

That “Zion” was a prophetic name for the Church is clearly seen from the following, as well as many other Scriptures:

“Sing praises to the Lord, which dwelleth in Zion,” Psalm 9:11.

“Is not the Lord in Zion: Is not her King in her?” Jeremiah 8:19.

“There shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob,” Romans 11:26; Isaiah 59:20.<sup>1</sup>

#### **4. *These prophecies fulfilled.***

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” 1 Peter 2:5-6.

In the Septuagint version, which was the version according to the ablest biblical scholars, from which the Lord Jesus Christ and His apostles always quoted, the word translated “tried” is “*electon*,” which means “chosen,” or “elected,” and the Apostle Peter quotes Isaiah’s language exactly, and applies it to Jesus Christ.

Paul says: “Other foundation can no man lay than that which is laid, which is Jesus Christ,” 1 Corinthians 3:11. Having discovered the foundation of this “house,” the next thing is to ascertain—

#### **5. *When and where this foundation was laid.***

Prophecies respecting the time and place of laying this foundation:

“And it shall come to pass in the last days, *that* the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ” Isaiah 2:2-3. Also Micah 4:1-2; [cf. Ezekiel 17:22-24.-ed.]

The original word translated “established” here and in Micah, is “*kon*,” and means “to be set up; to raise up; to be prepared,” according to Gesenius, and the word “prepared” is found in the margin of our English Bibles. This is one of those numerous prophecies found in the Bible, which clearly foretells within the compass of a few lines, the beginning or “setting up,” of Christ’s church or kingdom on earth, its growth or development, and its glorious and triumphant consummation, when “he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” verse 4. There are two or three things contained in this prophecy, which I desire to be borne in mind.

#### **Notice—**

(a) The “setting up” of the Lord’s house,” was yet future when Isaiah and Micah wrote these prophecies, about 750 B. C. Then it was not in existence at, or prior to this time.

(b) The context, as well as the phrase, “the last days,” show that the prophecy refers to Christ

(c) The “Lord’s house” was to be “established,” or ‘set up’ in the ‘top of the mountains.’ We beg the reader to bear these arguments in mind, while we introduce another line of Scriptural proof-texts, which represent the establishment of the Church under another figure, closely allied to the preceding.

## **VI. THE ORGANIZATION OF THE CHURCH REPRESENTED UNDER THE FIGURE OF BUILDING A TEMPLE.**

### **1. *The church is called a “temple.”***

“Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.” 1 Corinthians 3:16,17. (By the way, what a fearful risk do those people incur, who are doing all in their power to overthrow

the church of the Living God!) “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.” 2 Corinthians 6:16.

**2. *The first thing in building a temple, as in building a house, is to lay the foundation. Jesus Christ is the chief corner-stone of this foundation.***

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building” (or Gr. “every building”) “fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” Eph. 2:19-22.

**3. *Christ Himself was to be the builder of this temple.***

“Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. \* \* \* And they *that are* far off shall come and build in the temple of the LORD,” etc., Zech. 6:12-15.

**Notice:**

(a) Jesus Christ is called “the Branch,” or the “offspring of God.” (Gesenius).

(b) He is to “build the temple of the Lord.” The Hebrew word, “*banah*,” means to “build,” or “erect.” If Christ was to build or erect this temple, it could not have been in existence before; for it does not say. that He was to “rebuild,” “restore,” or “repair” this temple, but “**build**” it.

(c) The “temple of the Lord” clearly refers to the church of Christ.

(d) He was to “bear”—the original means “receive”—the “glory,” although a great many of His professed followers are trying to rob Him of it. Note, that the same “**he**” that was to “receive” the glory, and that was to “sit and rule on His throne,” was the same “**he**” that was to “**build** the temple of the Lord.”

(e) He was to “rule upon his throne,” that is, be a king and law giver.

(f) He was also to be a “priest,” to offer sacrifice and make intercession in this temple.

(g) “They that are afar off”—the Gentiles—“shall come and build **in the temple** of the Lord,”—shall come and be united to the church of Christ. Fulfilled on the day of Pentecost, and in the apostolic age.

(h) All this was yet future, when the prophet Zechariah wrote about 500 B. C.

**4. *The Psalmist David also foretold where the foundation of the church was to be laid, and who was to build it.***

“His foundation *is* in the holy mountains. The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.” Psalm 87:1-5.

Suppose you were to ask your friend, “Did you make that crop of cotton *yourself*, or did you *hire* it done? and he should reply, “Yes, I made it *myself*,” would you not understand that he did the work in *person*, and not by proxy? So it is declared by the inspired penman, that Jesus Christ was to found His church **Himself** and **not** by proxy.

**5. *It was to be founded in the mountain, and its foundation laid in prayer.***

“Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,” etc., Psalm 2:6-12.<sup>2</sup>



“Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.” Isaiah 56:7.

From all these passages of Scripture we learn:

1. That Jesus Christ was the foundation of the “house,” or “temple of God,” that is, the church.
2. That He was the “founder” and builder of this house or temple, i.e., the founder and builder of His church, that “the Highest Himself shall establish her.”
3. From David, that “his foundation is in the holy mountains;” and from Isaiah and Micah, that the Lord’s house should be “established,” or “set up” in the “top of the mountain.” cf. Psalm 72:16.
4. From Isaiah that it was to be a “house of prayer.” Remembering that the word “*ekklesia*,” translated Church, means “called out,” let us see, how wonderfully all these prophecies were fulfilled.

“And he goeth up into a MOUNTAIN and CALLETH unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach,” Mark 3:13-19.

“And it came to pass in those days that he went out into the MOUNTAIN to pray, and continueth all night in prayer to God. And when it was day he CALLETH unto him his disciples; and of them he chose twelve, whom he also named APOSTLES,” etc., Luke 6:12-16.

Here is the fulfillment of all those prophecies to the very letter: Here is the organization of the first church, A. D. 28. “*Clark’s Harmony*.” Here are those people whom John “prepared for the ‘Lord.’” See John 1:35-51. That John’s disciples left him and became the disciples of Jesus, is not only learned from the facts narrated in the first chapter of John, but also from the statement of John himself, that “he must increase, but I must decrease,” John 3:30. This can mean nothing else than that the disciples of John forsook him, when he pointed out the Messiah to them, and became the followers of Jesus. Peter also declares that one of the necessary qualifications for the apostleship in the case of the one chosen to fill the place of Judas, was that he should be a witness of everything that transpired in the life of Jesus, beginning from the baptism of John,” Acts 1:21-22. And if this was a necessary qualification in the case of *one* of the apostles, it must have been equally necessary in the case of *all* of them. Jesus has also said, “**And ye also shall bear witness, because ye have been with me from the beginning.**” John 15:27. Mark tells us when that “beginning” was. “The beginning of the gospel of Jesus Christ, the Son of God. \* \* \* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins,” Mark 1:1-4. “**The law and the prophets were until John, since that time the kingdom of God is preached and all men press into it,**” Luke 16:16.

Besides, if “the Lord” did not use these people in the organization and establishment of His church, and if this was not the reason why they were thus “prepared” by John, let some doubting Pseudo-baptist or Campbellite assign a better and more Scriptural one.

Thus we see how the numerous prophecies relating to the work of Christ in building His church, were fulfilled.

1. Christ *Himself*—not Abraham—not Peter—was the *foundation* of it, the chief corner-stone.
2. Jesus Christ *during His personal ministry*—not Abraham—not the twelve apostles on the day of Pentecost —was the founder and builder of His church.
3. It was “set up” or established on the “*top of the mountain*”—not in a house in Jerusalem on Pentecost.
4. It was composed of the very persons who had been specially *prepared* under the ministry of John, the forerunner of Christ, and we have seen how the Master utilized them in the organization of His church.
5. The organization was accompanied by prayer. Lest there should be a “doubting Thomas,” the inspired apostle Paul sets the matter forever at rest, by declaring, “And God hath set some in the church, FIRST apostles,” etc., 1 Corinthians 12:28.

“And it came to pass in those days (A. D. 28), that he *went* out in a mountain to pray, and continued all night in prayer to God. And when it was day he calleth unto him his disciples and of them he chose twelve, whom he also named apostles,” etc., Luke 6:12-16.

1. Whom does Paul say was “*first* set in the church?” APOSTLES.
2. Whom does Luke say Christ “called unto him in the mountain” when He called out “his church?” APOSTLES. This settles the question beyond all possibility of cavil.

## CHAPTER IV.

The following arguments in support of our proposition, are introduced in this connection, because they sustain such close relationship to those already presented, and because their logical force and sequence will be more plainly apparent, while those arguments and the passages of Scripture by which they were supported, are still fresh in the reader’s mind. Besides, the natural order of the line of Scripture reasoning to be hereafter presented, will be less disturbed by this arrangement, than if they were introduced later on.

### VII. MOSES AS THE HEAD AND FOUNDER OF THE OLD TESTAMENT CHURCH OR EKKLESIA, WAS A TYPE OF CHRIST AS THE HEAD AND FOUNDER OF THE NEW TESTAMENT CHURCH OR EKKLESIA.

1. The Greek word “*Ekklesia*,” meaning “calling out,” from “*ek*,” “out of” and “*Kaleo*,” “to call,” is used in the Septuagint version of the Old Testament, and is translated “congregation” in our English Bibles, and the same word is used by the writers of the New Testament, and is most generally translated “church.” The first time the word “congregation” occurs in the Bible, is in Exodus 12:3, where God gives Moses instructions for killing the passover lamb. There is not the slightest mention of a congregation prior to this time. The numerous rites, forms, ceremonies, rules and regulations for the government of the Jewish church or congregation, from this time forward, were all typical of gospel principles, doctrines and practices. The original Hebrew word in this place is “*Adah*,” and is translated by the seventy, by the word “*sunagoge*” English, “synagogue.” The first place the word “*ekklesia*” occurs in the Septuagint, is in Deut. 32:1, (English Bible, ch. 31:30), and is there the translation of the Hebrew “*Kahal*.” All these words mean simply and briefly, “an assembly of people called together for some special purpose.”

2. Remembering that the church is called a “house,” 1 Timothy 3:15,<sup>3</sup> *et al.*, I invite attention to the following Scriptures:

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Hebrews 3:1-6.

### From this and other passages of Scriptures we make the following: DEDUCTIONS:

- a. The churches both of the Old and New Testament are figuratively called a “house.”
- b. The “house of Moses” and the “house of Christ,” are two separate and distinct things.
- c. The former “house” is a type of the latter. And the “glory of this latter house shall be greater than the former,” Haggai 2:9.<sup>4</sup>
- d. As Moses was “faithful as a servant in all his house,” so Christ is also “faithful as a son over his own house.”
- e. “Every house is builded by some man,”—some person.
- f. As Moses was the founder and builder of “his house,” so Christ is the founder and builder of “his own house.”
- g. As “Moses’ house” was built during his personal ministry, so “Christ’s house” was built during His

personal ministry.

**h.** Paul and the “holy brethren” to whom he was writing, were members of this church, “whose house are we.” This had not always been the case, for Paul declares that when he was a member of the old Jewish church, and an extremely zealous advocate of the “religion” of that church, that he “persecuted the church of God, and wasted it.”

“For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers....

And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.” Galatians 1:13,14,22,23.

“My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.” Acts 26:4-5.

Hence, the two were entirely distinct and separate organizations.

In the further elucidation of this argument, we shall now indicate some of the principal points in the Old Testament type, which find their analogy in the New Testament ante-type.

**3.** Moses, as the head and founder of the Old Testament church, was a type of Christ as the head and founder of the New Testament church.

**a.** As Moses was a prophet in his church, so Christ is a prophet in His. “This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:” Acts 7:37-38, *cf.* Deut 18:15-19, and Acts 3:22-23.

**b.** As Moses was the Deliverer or Savior of national Israel, so Christ is the Deliverer or Savior of spiritual Israel. “This Moses, \*\*\* God sent to be both a ruler and a deliverer, (*Gr.* Redeemer,) with the hand of an angel, which appeared to him in the bush.” Acts 7:35, *cf.* Exodus 3:7-10, with Luke 4:18, *et al.*

**c.** As Moses was the leader of his people, so Christ is the Leader of His. “This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years,” Acts 7:36, *cf.* Ps. 77:20, Isa. 63:12, with Isa. 55:4, John 10:3-4, Rev. 7:17.

**d.** As Moses was the only Mediator between his people and the Lord, so Christ is the only Mediator between God and His people. “I stood between the Lord and you at that time, to show you the Word of the Lord,” etc., Deut. 5:5.<sup>5</sup> “There is one Mediator between God and man, the man Christ Jesus,” 1 Timothy 2:5. **He that loveth me not, keepeth not my sayings; and the Word which ye hear is not mine, but the Father's which sent me,**” John 14:24, *et al.*

**e.** As Moses was an intercessor for his people, so Christ intercedes for His. “Moses said unto the people, ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement” (reconciliation) “for your sin,” etc., Exodus 32:30-32. “If any man sin, we have an advocate with the Father, Jesus Christ, the righteous,” 1 John 2:1, *cf.* Num. 14:13-19, *et al.*, with John 14 ch. *et al.*

**f.** As Moses was the law-giver to national Israel, so Christ is the Law-giver to His spiritual Israel. “For the law was given by Moses; but grace and truth came by Jesus Christ,” John 1:17. “There is one lawgiver, who is able to save and to destroy:” James 4:12, *cf.* John 7:19; Galatians 6:2, Romans 8:2.

**g.** As Moses was a judge over his people, so Christ is a Judge over His. “And it came to pass on the morrow, that Moses set to judge the people,” etc., Exodus 18:13-16. “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. *et mul al.*

**h.** “The Passover Lamb,” directions for observing the feast of which is found in Exodus 12<sup>th</sup> chapter, was a type of Christ. Paul says: “For even Christ our passover is sacrificed for us,” 1 Corinthians 5:7. As the passover lamb was killed in the Old Testament Church, so Christ our Passover Lamb was sacrificed in the New Testament Church, John 1:29, 1 Pet. 1:19-21. And as the children of Israel were to eat the passover lamb, so must his spiritual Israel eat of Christ. *cf.* Exodus 12:8-10 with John 6:53-56,63.<sup>6</sup>

**i.** As the Israelites were “baptized unto Moses in the cloud and in the sea,” as their deliverer and leader, so His spiritual Israel are baptized unto Christ as their Saviour and leader, 1 Corinthians 10:1-2, *cf.* Gal. 3:27.

## **Notice:**

The Israelites were not baptized unto Moses, in “order to” make him their deliverer, but because he was already such; so Christ’s spiritual Israel are not baptized into Him “in order to” make him their Saviour, but because He is already their Saviour. Nor were they baptized to make them the Children of Israel, for they were already such, so believers in Christ are not baptized to make them Children of God, for they are His children the moment they believe in Him, John. 1:12-13, Galatian 3:26, 1 John 5:1.<sup>7</sup>

j. As the blood of the passover lamb was sprinkled on the lintels and door-posts of their houses (Exodus 12:7)<sup>8</sup> *before* their baptism unto Moses, so the blood of Christ our passover, is to be sprinkled on the hearts of His believing followers, *before* they are baptized unto Him. “Having our hearts sprinkled from an evil conscience, and our bodies washed in pure water,” is the divinely appointed order. Hebrews 10:22. First, the “cleansing of the heart,” by the “sprinkling” of the “blood of Christ, which cleanses from all sin,” and then the “washing of the body in pure water”—baptism. Blood, and then water, not water “in order to” the blood, as some falsely teach. Christ first, and joining the church afterward: not joining the church “in order to get to Christ.” The “saved” were added to the church, not sinners “in order to” save them.

## **CHAPTER V.**

Paul says that the Red Sea baptism, as well as many other incidents in the history of the children of Israel “happened unto them as types for us,” as that is the literal meaning of the word “*tupoi*,” which he uses in 1 Corinthians 10:6-11. Guided by the statement of the apostle, we therefore deduce an argument based on the fact, that:

### **VIII. THE BUILDING OF THE TABERNACLE BY MOSES WAS A TYPE OF THE BUILDING OF THE CHURCH BY JESUS CHRIST.**

Moses, as we have already seen, was a type of Christ, as a Prophet, Deliverer, Leader, Mediator and Law-giver, as well as the Head and Founder of the Old Testament *Ekklesia*, or Church; and now, we call attention to the fact, that as the builder of the Tabernacle, he typified Christ in building His Church.

#### **1. *The Church of God is called a Tabernacle.***

“One thing have I desired of the Lord, that wilt I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple. For in the time of trouble he shalt hide me in his pavilion; in the secret of his Tabernacle shall he hide me: he shall set me up on a rock. And now shall my head be lifted up above mine enemies round about me; therefore will I offer in his Tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord,” Psalm 27:4-6, cf. Psalm 15:1; 76:2 and 84:1.

2. From the 25th chapter of Exodus to the end of the book, we have the history of the building of the Tabernacle. We call attention to the following particulars in this history:

a. The pattern or model of this tabernacle was divine. Moses received it direct from the hand of God. Exodus 25:9. 40, and 26:30.<sup>9</sup>

“Moses was admonished of God when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern shewed to thee in the mount,” Hebrews 8:5.

So also the church of God is of divine origin. The Lord Jesus Christ Himself planned it.

b. As the material was all “made ready”—“prepared” beforehand, for the building of the tabernacle, so the material was all “made ready” —“prepared” by John, for the building of the church of Christ.

c. Moses himself as the type of Christ, “set up,” or “reared up” the tabernacle. “And the Lord spake unto Moses, saying, on the first day of the first month shalt thou set up the tabernacle of the tent of the congregation,” etc. “And Moses reared up the tabernacle,” etc., Exodus 40:1, 18-33.<sup>10</sup> So Christ Himself “set up” the church. “We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man,” Hebrews 8:1-5. Could language be plainer or stronger than this?

d. This first tabernacle as a place of sacrificial offerings and intercessions therein, was a type of the



Church. The first tabernacle was built expressly as a place in which these sacrifices should be offered, and as a place in which the high priest should make intercession for the sins of the people. The tabernacle was built first, and the forms of service, sacrifices, etc., arranged subsequently, Exodus 25th chap. et seq. So the church was built first, as a place in which Christ as our High Priest should offer up the sacrifice of Himself, and make intercession for the sins of His people. Zechariah foretold that “he should be a priest on his throne,” Zech. 6:13. Paul says,

“For there was a tabernacle made, the first, wherein was the candle-stick, and the table, and the shew-bread; which is called the Holy place, and after the second veil. the tabernacle, which is called the Holiest at all.\*\*\* The priest went always into the first tabernacle, accomplishing the service of God, But into the second went the high-priest alone once a year, not without blood, which he offered for himself, and for the errors of the people the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet Standing—which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. \* \* \* But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us,” etc., Hebrews 9:1-14; 25-28, et al.

This tabernacle was not only built in order that Christ as our High Priest, might offer up a sacrifice ‘once for all’ therein, but that in it He might also make intercessions for His people.

“Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. \* \* \* So Christ glorified not himself to be made a high priest; but he that said unto him, \* \* \* Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications. with strong crying and tears unto him that was able to save him from death,” etc., Hebrews 5:1-7; cf. John 17th chapter. et al.

e. This sacrificial offering for sin was made in the Church or Tabernacle here on earth, by our High Priest, and not after He had ascended to heaven, as some falsely teach.

“Every priest standeth daily ministering and offering the same sacrifices, which can never take away sins; but this man. after he had offered one sacrifice for sins forever, sat down on the right hand of God. \* \* \* For by one offering he hath perfected forever them that are sanctified,” Hebrews 10:11-14. “For such an high priest became us, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.” Hebrews 7:26-27; cf. also, 9:25-28; 10:4-5, 9-10. “Who his own self bare our sins in his own body on the tree,” I Pet. 2:24, et mul al.

f. All the sacrificial offerings, etc., of the tabernacle and temple service, were but figures, types, and shadows of the glorious reality, and when Christ, the great Ante-type, had come, there was no longer any necessity for them, and hence, they were taken away.

“The law having a shadow good things to come. and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. etc. Then said he, Lo, I come, to do thy will, O God. He taketh away the first, that he may establish the second,” Hebrews 10:1-10.

### **Notice:**

(1). The “first” must be “*taken away*,” before he can “*establish*” the “second.” (2). He—Christ, not only takes away the “first,” but also, He—Christ *Him-self*—establishes the “second.” As Paul says in Eph. 2:15, “Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain *one new man* so making peace.”

g. The Tabernacle was also intended as a dwelling place for the Lord, and a place where He could meet. with His people.

“Let them make me a sanctuary, that I may dwell among them, etc., Exodus 25:8. “There will I meet with the children of Israel to speak unto them, and the tabernacle shall be sanctified by my glory. \* \* \* And I will dwell among the children of Israel, and will be their God,” Exodus 29:42—45, et al.

So the Church was a dwelling place for **Christ**, and a place where He could meet with, and speak to **His** people during **His personal ministry on earth**, and where He has promised to meet with them in all the ages which were to come.

“The Word was made flesh and dwelt among us.” John 1:14. Speaking directly of the Church. Jesus says, “Where two or three are gathered together in my name, there am I in the midst of them,” Matthew 18:20. See context. “Lo, I am with you always, even unto the end of the world,” Matt 28:20; cf. 2 Corinthians 6:16, et al.

**h.** The Ark of the Covenant was deposited in the Tabernacle.

“And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark; and he brought the ark into the tabernacle,” etc., Exodus 40:20—21.

All commentators are agreed, that this “ark of the covenant” was a type of Christ, and just as the ark was put in the tabernacle as its abiding place, so Christ abode in His Church, during His personal ministry on earth. See Scriptures quoted above.

**i.** The glory of the Lord filled the Tabernacle, and was the manifestation of His presence therein.

“There will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory,” Exodus 29:43. “Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle,” etc., Exodus 40:34-38, et al.

This was both a type and a prophecy of the manifestation of the glory of Christ in His Church. See its **wonderful fulfillment** while He was here on earth

“And \* \* \* he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening; and behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. \* \* \* When they were awake, they saw his glory, and the two men that stood with him. \* \* \* Peter said unto Jesus, Master it is good for us to be here; let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud and overshadowed them.” (Just as the cloud overshadowed the tabernacle.) \* \* \* “And there came a voice out of the cloud, saying, this is my beloved son; hear him,” Luke 9:28-35. So the Lord talked with Moses, out of the cloud. See Exodus 33:7-11. et al. John says, “The Word was made flesh and dwelt among us, (and we beheld his glory, as the only begotten of the Father), full of grace and truth,” John 1:14.

## **IX. THE BUILDING OF KING SOLOMON’S TEMPLE WAS A TYPE OF THE BUILDING OF THE CHURCH BY JESUS CHRIST.**

See 1 Kings 5th chapter, *et seq.* (Lat. and the following).

As numerous arguments have been already introduced in connection with the preceding propositions, which are equally applicable in support of this, we shall give only a brief synopsis of them, in order to save time and space.

1. The Church is called a “temple,” 1 Corinthians 3:16-17.:2 Corinthians 6:16, *et al.*
2. Solomon was a type of Christ as a king, in wisdom, and in the peacefulness, power and glory of his reign. The word “Solomon” means “peaceable.”
3. The material was all prepared, ***before it was brought to the site of the temple.***

“And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor ax, *nor* any tool of iron heard in the house. while it was in building,” 1 Kings 6:7.

So John the Fore-runner of Christ, “made ready a people ***prepared for the Lord.***”

4. As Solomon laid the foundation of his material temple, so Christ laid the foundation of His spiritual temple.
5. As Solomon completed his temple, so Christ completed His.

“The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it,” Zech. 4:9.

6. As Solomon received the glory of building his temple, so Christ was to receive the glory of building His.

“Even he shall build the temple of the Lord, and he shall bear (orig. receive) the glory,” Zech. 6:13.

7. As Solomon dedicated his temple with prayer, so Christ dedicated His, 1 Kings 8:22, *et seq.*, cf. Luke 6:12. Other analogical statements might be deduced, but these are sufficient.

In view of the numerous Scriptural arguments we have presented, the conclusion is irresistible, that if Christ did. not *Himself* build His church, and was therefore without one during His personal ministry on earth, the entire meaning and significance of all these prophetic types, so plainly indicated in these Scriptures, must have been a signal and deplorable failure! Who will assert this? Jesus said in His memorable prayer to the Father, “**I have finished the work thou gavest me to do,**” John 17:4. If, as the Scriptures plainly declare, it was intended that He should “build the temple of the Lord,” during His. personal ministry on earth, and He did not do it, His life work, so far as this important matter is concerned, was a lamentable failure! Who will take such a position? Surely, those only, who, like Sam Jones, have so little reverence for the Son of God, as to maintain that “Jesus Christ never preached but one sermon on regeneration, and that was a failure!”

## CHAPTER VI.

We shall now proceed to the discussion of the subject, as it is presented in the Scriptures, under the form of the establishment and perpetuation of a “kingdom.” The phrase “kingdom of God,” or “kingdom of heaven,” is used in several senses in the Bible. It is used to indicate—

### 1. *God’s universal empire.*

“The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all,” Ps. 103:19; cf. I Chronicles 29:10-12, et al.<sup>11</sup>

### 2. *The ancient commonwealth of Israel, is called the “kingdom of the Lord.”*

“And now ye think to withstand the kingdom of the Lord, in the hand of the sons of David.” etc. 2 Chronicles 13:8. This kingdom was organized under the immediate direction of Moses, as a political power among the nations of the earth, and was composed of all the members of national Israel, the regenerated as well as the unregenerated.

### 3. *The ultimate residence of the people of God, and the triumphant and glorious reign of Christ as their King.*

“The Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom,” 2 Timothy 4:18; Matthew 7:21; 8:11; 25:31-34; Acts 14:22; 1 Corinthians 15:49-50, et mul al.<sup>12</sup>

### 4. This phrase “kingdom of God,” and “kingdom of heaven,” also refers to the *spiritual government organized by the Lord Jesus Christ, during His personal ministry on earth.*

As Supreme King and Lawgiver, He has given to His subjects all laws, rules and regulations, necessary for their government. It is to this last application and use of the term “kingdom,” as found in the Sacred volume, to which we now desire to direct the reader’s attention. Our next argument is therefore based upon those Scriptures which represent:

## X. THE ORGANIZATION OF THE CHURCH OF CHRIST, UNDER THE FORM OF “THE SETTING UP.” OR ESTABLISHMENT OF A KINGDOM.

Let it be borne in mind in the consideration of this argument, that in the beginning, the Church at Jerusalem and the Kingdom were co-extensive, but after the organization of other churches, the kingdom became enlarged to the extent of embracing all those churches within its boundaries, and so today, the Kingdom of Christ embraces all of the Churches of Christ, no more, and no less.

### **1st.** *Prophecies relating to the “setting up” of this kingdom.*

“**And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**” Daniel 2:44.

### **Notice: that the prophet foretells—**

1. That a kingdom shall be “*set up.*” Then this kingdom had not been in existence before. It was not a

kingdom “*restored*,” but “*set up*,” established, founded— something entirely *new* and *distinct* from all others.

2. The “*God of heaven*” was to do this work, not some man, or set of men.

3. It was to be . . . . . “*set up. . . . . in the . days of these kings.*”

By reference to the dream of Nebuchadnezzar, and its interpretation by Daniel, it will be seen, that there were four great empires to follow each other in regular succession. These empires were: (1) The Babylonian. (2) The Medo-Persian. (3) The Macedonian. (4) The Roman Empire, as we learn from the pages of history. It was in the days of these Roman Emperors, as all biblical scholars are agreed, that this kingdom was to be founded.

4. It was to “break in pieces and consume all these kingdoms” and it was to “stand for ever.”

### **2<sup>nd</sup>. Fulfillment of this Prophecy.**

1. Did the “*God of heaven*” appear on the earth at this time?

“In the beginning was the Word, and the Word was with God, and the Word was God. \* \* \* And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:1-14. “Of whom as concerning the flesh Christ came, who is over all, God blessed forever,” Romans 9:5.<sup>13</sup> “And without controversy great is the mystery of godliness: God was manifest In the flesh,” etc., 1 Timothy 3:16.<sup>14</sup> “But unto the Son, *he saith*, Thy throne, O God, *is* forever and ever.” etc., Hebrews 1:8. “This is the true God, and eternal life,” 1 John 5:20, et mul al. Thus it is shown, that Jesus Christ, was the “God of heaven,” our Campbellite and Unitarian friends to the contrary, notwithstanding.

2. Did the God of heaven “*set up a kingdom*,” at this time? Proofs: What did John the Baptist say at the beginning of his ministry? “Repent ye; for the kingdom of heaven is *at hand*,” Matthew 3:2.

What did Jesus say at the commencement of His ministry? “*Repent: for the kingdom of heaven is at hand.*” Matthew 4:17.

a. When did Jesus begin to preach? After His baptism and temptation, and just after John was cast into prison, Matthew 3:16; 4:1, 12, 17.<sup>15</sup>

b. What did he say about the “*kingdom*” at that time? That it was “*at hand.*”

c. What did He mean by the expression, “at hand?” Nearby, close, in reference to time. This is the meaning of *engrike*, everywhere in the New Testament, when used with reference to time; as, “*behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners,*” Matthew 26:45-46; Luke 21:8, 20, 28; Romans 10:8, et mul at.

d. Was this the “kingdom of grace?” No, for that kingdom had been in existence thousands of years—ever since the days of Abel, at least.

### **3<sup>rd</sup>. What statement did Jesus make concerning this kingdom?**

“The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.” Luke 16:16.

#### **1. Logical statement.**

a. What was “*until*” John? The “*law and the prophets.*”

b. When was John? Just before Christ.

c. What was “*since*” John? The “*kingdom of God.*”

Therefore, this kingdom of God did not exist prior to John, or during the ministry of John, it was “*since*” John.

#### **2. Logical statement.**

a. The “*kingdom of God*” spoken of here, is something entirely different and distinct, from the “*law and the prophets.*”

b. Men were saved during the dispensation of the “*law and the prophets.*”

c. Men were saved during the dispensation of the “*law and prophets,*” by entering the “kingdom of grace.”

d. Therefore, this “*kingdom of God*” spoken of here, is something distinct from the “kingdom of grace,” or salvation.

#### **3. Logical statement.**

a. Note the fact, that the “*kingdom of God*” *is* preached. It is here, men hear and know of it.

b. Those who hear and heed the preaching, enter it.

c. Therefore, it must have had a visible and tangible existence, else men could not have entered it.

**First Syllogism.** (a) The “*kingdom of God*” was preached *since* the days of John, and men entered it.



(b) The “God of heaven” was to set up or establish a kingdom, and Jesus Christ is the God of heaven.

(c) Therefore, the kingdom of God was set up, established, or organized by Jesus Christ.

**Second Syllogism.** (a) Entrance into an organization can be effected only, when such an organization exists.

(b) Men entered the kingdom in Christ’s day,—before Pentecost.

(c) Therefore, the kingdom existed in Christ’s day,—before Pentecost.

**4th. The kingdom suffered violence in the days of Christ.**

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John.” Matthew 11:12-13.

The great German commentator Meyer, comments on this passage, thus: “Jesus now continues His testimony regarding John, and in order to prove what He had just said of Him in verses 10, 11, He calls attention to the powerful movement in favor of the Messiah’s kingdom, which had taken place since the commencement of the Baptist’s ministry. \* \* \* It is taken possession of by force, is conquered. \* \* \* In this way is described that eager, irresistible striving and struggling after the approaching Messianic kingdom, which has prevailed since the Baptist began to preach; it is as though it were being taken by storm. \* \* \* Such is now the character of the times, that those of whom the *Biazetai* holds true, achieve a speedy success, in that, while they press forward to join the ranks of my followers, they clutch at the approaching kingdom as though they were seizing spoils, and make it their own. So eager and energetic, (no longer calm and expectant) is the interest in regard to the kingdom. The *Biaistai* are, accordingly, believers struggling hard for its possession.”

Rotherham, in his Emphatic translation, and also Wilson in the *Emphatic Diaglott*, translate, “the kingdom of heaven is invaded, and the invaders seize upon it.”

Thayer’s Grimm-Wilke’s Lexicon defines *Biazo*; “to use force, to apply force; *tini*, to force, inflict violence on one; the Act, is very rare and almost exclusively poetic. In Matthew 11:12, the kingdom of heaven is taken by violence, carried by storm, *i.e.* a share in the heavenly kingdom is sought for by the most ardent zeal, and the intensive exertion. The other explanation, the kingdom of heaven suffereth violence from its enemies, agrees neither with the time when Christ spoke the words, nor with the context; *cf.* Fritzche, De Wette, Meyer, *ad loc* \* \* \* In Matthew 11:12 those are called *Biaistai*, by whom the kingdom of God *Biazetai*, *i.e.*, who strived to obtain the privileges with the utmost eagerness and effort.” Thus, the meaning of the passage is clearly settled by the ablest biblical scholars and critics.

### 1. Logical statement.

(a) What “suffered violence,” or was “invaded?” The “**kingdom of heaven.**”

(b) How long had it “suffered violence,” or been “invaded?” “**From the days of John the Baptist.**”

(c) When was John? Just before Christ.

### 2. Logical statement.

(a) What prophesied “**until**” John? The “**prophets and the law.**”

(b) What was “**since**” John? The “**kingdom of heaven.**”

(c) Then this “**kingdom of heaven,**” must have been something entirely different and distinct, from the “**prophets and the law,**” since the Saviour puts them in such striking contrast to each other.

### 3. Logical statement.

(a) What “**suffered violence**, and was forcibly seized by the violent,” or “was invaded and seized by the invaders?” The “**kingdom of heaven.**”

(b) An “invisible kingdom of grace” cannot suffer violence, or be seized upon by force.

(c) **This “kingdom of heaven” did** suffer violence and **was** invaded by the force of which Jesus speaks, therefore, it was **not** the invisible kingdom of grace.

### 4. Logical statement.

(a) This “**kingdom of heaven**” was invaded, as an institution entirely **new** and **distinct** from any that had previously existed.

(b) Those who “invaded,” or entered this institution, were Jewish men and women, who were at that time members of the old Jewish church.

(c) This “kingdom of heaven” then, must have been something entirely *different* and *distinct* from the old Jewish church, since these people could not have entered an institution of which they were already members.

**First Syllogism.** (a) Violence cannot be exerted upon an institution which does not exist.

(b) This “kingdom of heaven” *did* suffer violence while Christ was upon the earth—before Pentecost.

(c) Therefore, this “kingdom” existed during Christ’s personal ministry on earth—before Pentecost.

**Second Syllogism.** (a) People cannot enter an institution of which they are already members.

(b) Members of the old Jewish church *did* enter this kingdom.

(c) Therefore, this “kingdom of heaven” was *not* the old Jewish church.

## CHAPTER VII.

### **5th.**      *The kingdom “shut up” during the personal ministry of Christ.*

“But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.” The Emphatic Diaglott translates “neither enter yourselves, nor permit those approaching to enter, Rothenham translates, “For ye are not entering, neither those about to enter are ye permitting to enter,” Matthew 23:13. Meyer says on this verse, “the approaching kingdom of the Messiah, is conceived of under the figure of a Palace, the doors of which have been thrown open in order that they may enter. But such is the opposition offered to Christ by the Scribes and Pharisees, that men withhold their belief from the Messiah who had appeared among them, and show themselves indifferent to the righteousness necessary, in order to gain admission into the kingdom from which they are consequently excluded. They thus shut the door of the kingdom in men’s faces, \* \* \* who are endeavoring to obtain admission,”

#### **1. Logical statement.**

(a) What rebuke was given to the Scribes and Pharisees? They would not “enter” the kingdom of heaven.

(b) If there was no kingdom to enter, was this rebuke just? Certainly not.

(c) Therefore, the Saviour justly rebuked these Scribes and Pharisees for not entering this kingdom.

#### **2. Logical statement.**

(a) These Scribes and Pharisees were leading members of the old Jewish church, at the time that the Saviour thus rebuked them.

(b) If the Christian Church or kingdom was a continuation of the old Jewish church, how could they *enter* an institution to which they then belonged?

(c) Therefore, there must have been a kingdom in continuation of the old Jewish church.

#### **3. Logical statement.**

(a) What else did these Scribes and Pharisees do? By their influence and example, they prevented others from going in, who were desirous of entering into this “kingdom of heaven.”

(b) If there was no “kingdom” into which they *could* enter, how could they keep these “others” out?

(c) Therefore, there must have been a kingdom in existence at that time,—during the personal ministry of Christ,—and *before* the day of Pentecost.

#### **4. Logical statement.**

(a) These Scribes and Pharisees, as well as the other Jewish men and women, were members of the Jewish church at the time Christ uttered this rebuke.

(b) If the Christian Church was a continuation of the Jewish church, how could they keep these people out of an institution of which they were already members? And how reconcile this idea, with the declaration of the Saviour in the fifteenth verse? “ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”

(c) Therefore, the Christian Church is *not* a continuation of the old Jewish church.

**First Syllogism.** (a) A rebuke to men for refusing to enter an organization that *did not exist*, was a *manifest injustice*, not to say an *absurdity*.

(b) Jesus *did* rebuke these Scribes and Pharisees for refusing to enter this “kingdom.”

(c) Therefore, if there was no kingdom in existence at that time into which they *could* enter, Jesus was clearly *unjust* and *absurd* in thus rebuking them.

**Second Syllogism.** (a) There was a kingdom in existence at the time Christ was speaking, and it was the duty of these Scribes and Pharisees to enter it.

(b) They refused to enter it themselves, and did all they could to keep others from entering it..

(c) Therefore, Christ was perfectly justifiable in thus rebuking them.

**Third Syllogism.** (a) The charge of injustice against Christ, in rebuking the Scribes and Pharisees for not entering this kingdom, is little short of blasphemy, and can arise only from an *erroneous* and *unscriptural* doctrine.

(b) But the doctrine, that Jesus had no kingdom at that time into which they *could* enter, makes the charge unjust, because it was an utter *impossibility* for them to enter an organization which *had no existence!*

(c) Therefore, the doctrine of the non-existence of the Church or kingdom of Christ, during His personal ministry on earth, is *erroneous and unscriptural*.

**Fourth Syllogism** (a) To charge Jesus Christ with rebuking a people for not entering an organization of which they were already members, is to charge Him as being guilty of an *absurdity*, and can only result from an erroneous and unscriptural position.

(b) But the doctrine that the Jewish church and the Christian church is identical, would make Christ to be guilty of this absurdity, since these people were already members of the old Jewish church.

(c) Therefore, the doctrine that the Jewish church and the Christian church is identical, is erroneous and unscriptural.

**6th.** *The “Publicans and harlots” entered into the kingdom, or Church of Christ, during His personal ministry on earth.*

“Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.” (“Yet you, having seen it, did not afterward repent, so as to believe him.”—Em. Diaglott.) Matthew 21:31-32; cf. Luke 3:12, 7:29-30.

### 1. *Logical statement.*

(a) Who were the “publicans and harlots”? Jewish men and women.

(b) What did they go into? The “*kingdom of God.*”

(c) Then there must have been a “kingdom of God” in existence at that time, for them to “*go into.*”

(d) Also, this “kingdom of God” must have been something entirely *different and distinct* from the old Jewish church, since they could not “*go into*” an institution of which *they were already members!*

(e) People enter into the “kingdom of grace,” or are saved, the moment they repent and believe.

(f) These publicans and harlots had repented and believed during the ministry of John, and had been baptized by him, Luke 3:12 and 7:29-30.

(g) Therefore, they were already members of the “kingdom of grace”—saved, at the time Christ said they were entering this “kingdom of God,” and hence, this “kingdom” they were then entering, was something entirely *different* and *distinct* from the “kingdom of grace” or salvation.

**First Syllogism.** (a) Publicans and harlots, as live, active, visible men and women, could not have entered a non-existing, invisible church or kingdom.

(b) They *did* enter this “kingdom of God.”

(c) Therefore, the kingdom or church of God, was an actual, visible church or kingdom of God, composed of live, active men and women, during the personal ministry of Christ on earth.

**Second Syllogism.** (a) Christ could not have said, that the “publicans and harlots” went into this kingdom “before” the chief priests and elders, if the Church or kingdom of Christ was identical with the old Jewish church, since the chief-priests and elders were already members of the latter.

- (b) But they *did* go into this kingdom “before” them.
- (c) Therefore, this church or kingdom was *not* identical with the old Jewish organization.

**Third Syllogism.** (a) These publicans and harlots had entered the “kingdom of grace”—had been saved as well as baptized, through the ministry of *John*.

- (b) They were entering this “kingdom of God” during the ministry of *Christ*.
- (c) Therefore, this Church or kingdom of God, is something distinct from the “kingdom of grace.”

**7th.**      *The Kingdom of God is come unto you.*

“But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” - Mat 12:28; Luke 10:9-11; 11:20.

## 1. Deductions.

- (a) From Matthew 12:28, *et al*, we learn that Jesus cast out devils during His personal ministry on earth.
- (b) He declares that this was an evidence that the “**kingdom of God**” had come unto them.
- (c) If it had “*come* unto them,” they did not have it *before*,

**First Syllogism.** (a) If Jesus cast out devils, the “**Kingdom of God**” had come unto them.

- (b) He cast out devils during His personal ministry.
- (c) Therefore, the Kingdom of God was in existence during the personal ministry of Christ.

**Second Syllogism.** (a) The “**Kingdom of God**,” had *come* unto them,—was not among them *prior* to this time.

- (b) The Jewish church *was* among them at that time.
- (c) Therefore, the “**Kingdom of God**” and the old Jewish church were *not* identical.

## **CHAPTER VIII.**

**8th.**      *The Kingdom of God is among you.*

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation.**” (“With outward show.” Margin, and Em. Diaglott.) “**Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**” (“among you,” Margin, Em. Diaglott, and Rotherham, “in your midst,” margin of Rev. Version), Luke 17:20-21

“Entos, within, inside with Gen. Entos humon, within you; i.e., in the midst of you, Luke 17:21; others, ‘within you’ (i.e., ‘in your souls’), a meaning which the use of the word permits, but not the context,” Thayer’s Grimm-Wilkes’ Lexicon.

“In the midst of them the Messianic kingdom was, so far as He, the Messiah, was and worked, cf. Luke 11:20, Matthew 12:28, among them. \* \* \* If others have explained ‘entos humon,’ by ‘In your souls,’ there is, it is true, no objection to be raised on the score of grammar; but it is decidedly opposed to this, that ‘humon’ refers to the Pharisees, in whose hearts nothing certainly found a place less than did the ethical kingdom of God,”-Meyer.

## Deductions.

1. The “**Kingdom of God**” was in the midst of the Jews. The Saviour said so.
2. They did not *know* it, and were therefore, looking for something else.
3. Hence, it was not the old Jewish church, but something entirely *different* and *distinct* from it.

**First Syllogism,** a. The kingdom or Church of God was in the midst of the Pharisees, and they had not recognized it.

b. They *did* recognize the old Jewish church, of which they were leading members.

c. Therefore, this “**kingdom of God**” was *not* identical with the old Jewish church, but something *distinct* from it.

**Second Syllogism,** a. The “**Kingdom of God**” was an institution in the midst of the Jews, at the time Jesus uttered these words.

b. This was during the personal ministry of Christ.



c. Therefore, the Kingdom or Church of God was in existence during the personal ministry of Christ, and *before Pentecost*.

**Third Syllogism.** (a) Jesus said that the “**kingdom of God**” should not come with “**outward show**,” that is, its establishment should not be accompanied with a great noise and parade, or be distinguished by extraordinary outward or visible demonstrations, verse 20.

(b) But the “day of Pentecost” *was* accompanied with such a noise and parade, and *was* distinguished by such outward and visible demonstrations, Acts 2:1-3.

(c) Therefore, the kingdom, or Church of God, was **not** established on the “day of Pentecost.”

**Fourth Syllogism.** (a) Jesus said, that the people should not say, “**Lo here, or Lo there!**” (Gr. *idou!*) that is they should **not** be astonished, or express their amazement at the signs and wonders accompanying the coming or establishment of His church or kingdom, verse 21.

(b) But the people *were* “amazed” at what they saw and heard on the “day of Pentecost,” and expressed their astonishment by saying, “Behold,” etc. (Gr. *idou!* the **very word** Jesus said they should **not** use on the occasion of the establishment of His kingdom), Acts 2:1-12.

(c) Therefore, the Church or kingdom of God was **not** established on the “day of Pentecost.”

Thus we see from the express statements of Jesus Christ Himself, that the idea, that the Church or kingdom of God was established or “set up” on the “day of Pentecost,” is without the slightest foundation in the Word of God!

#### **9th. The Kingdom to be taken away.**

“**The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof**,” Matthew 21:43. Read from verse 33, to the end of the chapter.<sup>16</sup>

### **DEDUCTIONS**

(1) The Church or Kingdom of God was first established among the Jews, as a people.

(2) As a people, they rejected it, John 1:11-12.<sup>17</sup>

(3) In the parable it is said, that “**He sent His servants**” to the husbandmen, vs. 34. The twelve were first sent out, and commanded to “**go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand**,” Matthew 10:5-7; cf. Luke 9:1-6.

(4) Then “**He sent other servants more than the first**,” vs. 36. This was fulfilled when He sent forth the “seventy,” and told them to preach. “**the kingdom of God is come nigh unto you**,” Luke 10:1-11.

(5) “Last of all He sent His Son,” etc., vs. 37. “**I am not sent but to the lost sheep of the house of Israel**,” Matthew 15:24. “Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel,” Mark 1:14-13.

(6) When they had rejected it, it was “**to be taken from them and given to a nation bringing forth the fruits thereof**,” vs. 43. “Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth,” Acts 13:46-47, cf. Matthew 28:19-20.

(7) Since it was not the Jewish church that was taken from the Jewish people and given to the Gentiles, the “**kingdom of God**” was not the Jewish church.

(8) The Jews as a people, were in possession of this “**kingdom of God**” at the time the Saviour was speaking, else it could not have been “**taken away**” from them.

**First Syllogism.** (a) The Jewish church was never taken from the Jews and given to the Gentiles.

(b) This “**kingdom of God**” was thus taken away.

(c) Therefore, this kingdom of God was **not** identical with the old Jewish church.

**Second Syllogism.** (a) Christ could not have said, “**this kingdom shall be taken**” from the people whom He was addressing, unless it had been in existence at that time.

(b) But He did make such a declaration.

(c) Therefore, this “**kingdom**” was in existence at the time Christ spake, and hence, BEFORE PENTECOST.

### **10th.     *It was not a worldly, but a spiritual Kingdom.***

Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.** Pilate therefore said unto him, Art thou a King, then? Jesus answered, **Thou sayest that I am a king. To this end was I born, and for this cause came I into the world,**” etc., John 18:36-37. The word translated “servants” in verse 36, is the same word exactly that is translated “officers” in verses 3, 12, 18, 22 and in many other places, and “officers” is put in the margin of the Rev. Version, and is the translation given by Rotherham and the Emphatic Diaglott.

### **Deductions.**

1. Christ’s kingdom was not a worldly kingdom, nevertheless it was a kingdom in the world, composed of men and women chosen out of the world, John 15:19, cf. Ch. 17:14, 16, and 8:23. It is a spiritual kingdom not political or secular.

2. As a King, He had subjects—servants or officers—who were ready to fight for Him, Matthew 26:51-52.

3. As a King, He gave laws for the government of His subjects, Matthew. 5th to 7th, and 18th chapters.

4. He confessed to Pilate that He was a King, and had come into the world for this very purpose!

5. His kingdom was not the Jewish church or nation per se, for it was the “chief priests and elders” of this church, that were His most inveterate enemies, and were the immediate cause of His death. And if this was the institution of which the Saviour claimed the spiritual head-ship, then we have the marvelous spectacle, of a body committing spiritual suicide by cutting off its own head, and yet continuing to live!

6. The Jewish kingdom was a secular power, but the kingdom of Christ was a spiritual institution.

**First Syllogism.** (a) A King without a kingdom is not really a King.

(b) Jesus said He was a King when He stood before Pilate.

(c) Therefore, He had a kingdom at that time.

**Second Syllogism.** (1) Five things are essential to a kingdom:(a) A King; (b) subjects; (c) laws; (d) territory; (e) power, or authority.

(2) Jesus was (a) a King; He had (b) subjects; He gave (c) laws; He possessed (d) territory; He had (e) power, or authority, John 17:2; Matthew 28:18, *et al.*

(3) Therefore, He was a King and had a kingdom while He was on earth.

**Third Syllogism.** (a) Christ’s kingdom was “not of this world,”—not a secular or political kingdom, else His servants would have fought to prevent His deliverance into the hands of His enemies.

(b) The Jewish kingdom was a secular or political institution, and were constantly engaged in fighting with their enemies.

(c) Therefore, the kingdom of Christ and the Jewish kingdom were not identical.

### **11th.     *The executive management of the affairs of Christ’s Kingdom transferred to the Apostles.***

**“And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.** Luke 22:29-30. Rotherham and the Em. Diaglott translate “Diatithemi,” by the word “covenant.” instead of “appoint.”

“Diatithemi,—to place separately. dispose. arrange. appoint. (1)To arrange, dispose of one’s own affairs, i.e., of something that belongs to one; with dative of person added, in one’s favor, to one’s advantage; hence, to assign a thing to another as his possession, Luke 22:29.” (Thayer’s Grimm—Wilkes’ Lex.)

### **DEDUCTIONS**

(1) The Father had appointed or covenanted unto the Son a kingdom. “I have set my King upon my holy hill of Zion. I will declare the decree,” Psalm 2:6-7.

(2) As Supreme Ruler in this Kingdom, He had a right to make such arrangements for its future management, and such disposition of its blessings and honors, as He saw proper.

(3) This He did by appointing the future management and control of the affairs of His kingdom, to his disciples as a body, (and not to any one of them, as the Catholics falsely claim), and distributing the honors of His kingdom to them equally.

(4) While He did this, He still retained His kingship and sovereignty in it—they were to “Sit at my table in my kingdom.”

(5) In the final triumphant consummation, they were to “sit on twelve thrones, judging the twelve tribes of Israel.” This was to be their especial prerogative. “Do not ye judge them that are within?” etc., 1 Cor. 1:12. “**Know ye not that the saints shall judge the world,**” etc.? 1 Corinthians 6:2-3.[ Matthew 19:28; Daniel 7:22 <sup>18</sup>-esn ]

**First Syllogism.** (a) A person cannot appoint or covenant to another, that which he himself does not possess.

(b) Jesus did appoint or covenant a kingdom unto. His disciples.

(c) Therefore, He possessed a kingdom while He was on earth.

**Second Syllogism.** (a) Jesus appointed a kingdom unto His disciples, as His Father had appointed unto Him.

(b) These disciples were in *real, actual* possession of His kingdom after this appointment, and ate and drank, and exercised ecclesiastical power therein. [ cf. Luke 22:16; 24:41-44 -esn <sup>19</sup> ]

(c) Therefore, Jesus was in real, actual possession of His kingdom during His personal ministry on earth,

**Third Syllogism.** (a) The kingdom, or Church in which the Apostles ate and drank, and in which they exercised ecclesiastical authority, was not the Jewish kingdom or church.

(b) It was the same kingdom that had been appointed unto Jesus Christ by the Father.

(c) Therefore, the Church, or kingdom of Jesus Christ was not the old Jewish church or kingdom.

## CHAPTER IX.

### 12TH. ARGUMENT BASED UPON THOSE SCRIPTURES WHICH REPRESENT THE CHURCH OR KINGDOM OF CHRIST AS A BODY, OF WHICH HE IS THE HEAD.

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.” Ephesians 1:18-23; cf. 1 Corinthians 12:12-28; Ephesians 1:18-23. 4:12-32; Colossians 1:18-24, et al.

### DEDUCTIONS

(1) The word “**church**” is used in this, and kindred passages, by a figure of speech called “synecdoche,” to represent the church institution, or church organization. It does not mean that Christ is the “head of the church” only “at Ephesus,” or “at Colosse,” nor does it mean that He is the Head of a great big, universal church, composed of all the lesser churches, or of all the saved taken together, for there is no such an institution. But the word “church” is used in these passages, just as we use the word “oak” in the sentence, “the oak is the monarch of the wood,” or the word “eagle,” when we say, “the eagle is the king of birds.” We do not mean one particular oak or eagle, nor yet, an oak composed of all the oaks in the world, or of an eagle composed of all the eagles in the world. There is frequent use of this figure of speech by the inspired writers. For example: “The ox knoweth his owner, and the ass his master’s crib,” Isaiah 1:3. The inspired penman did not mean just one special, or particular “ox” and his “owner,” or one particular “ass” and his “master,” Neither did he mean one big, universal ox composed of all the oxen on earth, owned by one big, universal owner composed of all the owners on earth, etc. But the word “ox” is used as a representative of the class or species of the oxen, as distinguished from all other animals, and so of the other words in the quotation, The word “**church**” is thus used in the above passages.

(2) “And hath put all things under his feet, and gave him to be head over all things to the church,” evidently means, that the dominion and government and control of all things in the church was given into his hands. When was this done? “Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God,” etc., John 13:3. “**All things are delivered unto me of my Father,**” etc., Matthew 11:27; Luke 10:22; John 3:35, 17:2. “**All power is given unto me in heaven and in earth,**” etc., Matthew 28:18, et al.

**1. Syllogism.** (a) Dominion, power, government and control, cannot be exercised over a non-existent Church or kingdom.

(b) Jesus possessed and exercised this dominion, power, government, and control, during His personal ministry on earth.

(c) Therefore, He possessed a Church or kingdom, over which He exercised this dominion, power, government and control, during His personal ministry on earth.

### 13TH. CHRIST IS CALLED A BRIDEGROOM, AND THE CHURCH A BRIDE.

**“Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease.” John 3:28-30. [cf. Genesis 2:21-25; 2 Corinthians 11:2-en]<sup>20</sup>**

#### **DEDUCTIONS**

(1) Christ is here called a “**bridegroom.**”

(2) A bridegroom is impossible without a “bride.” The church is the bride of Christ, Ephesians 5:22-32 et al.

(3) Moreover, John says, “he that hath the bride, is the bridegroom.” Present tense.

(4) The bridegroom was to be taken away from the bride. “Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?— And Jesus said unto them, can the children of the bridechamber mourn as long as the bridegroom is with them? but the day will come when the bridegroom shall be taken from them, and then they shall fast,” Matthew 9:14-15.

(5) John rejoiced, that he could “hear the bridegroom’s Voice,” while he was here on earth.

(6) Christ must; “increase”—His kingdom must be enlarged!

(7) John must “decrease.” His followers must become fewer and fewer in number. They must be taken to increase the kingdom of Christ. He was sent to “prepare a people for the Lord.” The Lord was taking this people whom He had prepared, therefore his “joy was fulfilled.”

***First Syllogism.*** (a) A bridegroom without a bride is impossible.

(b) Jesus Christ was a Bridegroom while He was on earth.

(c) Therefore, He had a bride while He was on earth.

***Second Syllogism.*** (a) Jesus Christ had a bride while He was on earth.

(b) The Church is called the bride of Christ.

(c) Therefore, He had a Church while He was on earth,

***Third Syllogism.*** (a) The children of the bride-chamber were to mourn when He was taken away.

(b) The members of the old Jewish church did ***not*** mourn—on the contrary, they ***rejoiced***.

(c) Therefore, the members of the old Jewish church, were *not* members of the bride-chamber—the church of Christ, i.e., the two churches were *not* identical.

### 14TH. THIS BRIDE OR CHURCH OF CHRIST IS CALLED A CITY.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”...“Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. \*\*\* And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb,” etc., Rev. 21:2-27.

#### **DEDUCTIONS**

1. John saw the bride, or church of Christ. under the figure of a “City.”

2. Carrying out the figure,—in the construction of this city. John saw the “twelve foundations.”

3. Recorded in these foundations, were “the names of the twelve apostles of the Lamb,” thus showing that they were the first, or original members in the foundation of His church.

4. Paul also taught that the Ephesians (one of the churches to which John wrote, Rev. 2:1), had been “built upon the foundation of the apostles and prophets, Jesus Christ Himself, being the chief corner—stone,” etc., Eph. 2:20.



5. If they were the “foundation stones” of this city, it did not have an existence prior to the time they were placed in the foundation. As to when that was done, see Mark 3:13-19.

“And he goeth up into a mountain, and calleth unto him whom he would and they came unto him. And he ordained twelve.” etc. “And of them he chose twelve, whom, he named apostles,” etc., Luke 6:13-16.

**First Syllogism.** (a) A city cannot exist before laying the foundation.

(b) The “calling” or ‘ordination’ of the “twelve Apostles,” was laying the foundations of this city.

(c) Therefore, this city did not exist before the calling or ordination of the twelve Apostles.

**Second Syllogism.** (a) The Church or bride of Christ is called a “city.”

(b) The calling and ordination of the twelve Apostles, was laying the foundation of this city.

(c) Therefore, the calling and ordination of the twelve Apostles, was laying the foundation of His church.

## 15TH. THE GOSPEL OF THE KINGDOM WAS PREACHED BY THE SAVIOUR DURING HIS PERSONAL MINISTRY ON EARTH.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**” Mark 1:14-15.

(1) The kingdom of God has a “gospel.” Evaggelion, the word translated “gospel,” is thus defined. 1. A reward for good tidings. 2. Good tidings. \* \* \* In the New Testament specially. (a) The glad tidings of the kingdom of God soon to be set up, and subsequently, also of Jesus, the Messiah, the founder of this kingdom, Mark 1:14-15, et al.

“After the death of Christ, this term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross, to procure eternal salvation for men in the kingdom of God, but as restored to life, and exalted to the right of God in heaven, thence to return in majesty to consummate the kingdom of God; so that it may be more briefly defined as the glad tidings of salvation through Christ; the gospel.” Thayer’s Grimm-Wilke’s Lex. Jesus proclaims the “good news,” the “glad tidings,” that “the kingdom of God is at hand.”

(2) “The time is fulfilled.” The prophecies which foretold the establishment of the kingdom, e.g., Daniel 2:44, by the “God of heaven,” are fulfilled.

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people,” Matthew 9:35.

### 1. Logical statement.

(a) The kingdom of God has a gospel.

(b) A non-existent organization could not have a gospel.

(c) Therefore, the kingdom of God was a real, literal, existing institution.

### 2. Logical statement.

(a) The prophecies which related to the establishment of this kingdom, could not have been “fulfilled” while it was still non-existent,

(b) But these prophecies **were fulfilled**, while Christ was here on earth.

(c) Therefore, the kingdom was in existence during His personal ministry on earth.

## 16TH. THIS GOSPEL OF THE KINGDOM IS TO BE PREACHED TO ALL NATIONS AS A WITNESS BEFORE THE END OF THIS DISPENSATION.

“**And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**” Matthew 24:14. See references.

### Deductions.

1. John the Baptist preached this “gospel,” Matthew 3:1-12; Mark 1:1-5; John 1:6-15, 3:36.

2. Jesus Christ preached it, Mark 1:14-15, *et al.*

3. The Apostles preached it, Mark 6:12; Luke 9:2-6.

4. The Seventy preached it, Luke 10:1-20.

5. We preach it. **No other people do!**

6. When this “gospel of the kingdom” shall have been preached in all the world—“among all nations”—then shall the end of this “age” come.

7. The wonderful revival of interest in missions began among the Baptists in England, in the year 1792. In view of the fact, that we have *“the truth, the whole truth, and nothing but the truth,”* we are under peculiar and special obligations, to preach this gospel of the kingdom to all nations. *None others can!*

**1. Logical statement.**

(a) A commission to preach “this gospel of the kingdom,” when there was no kingdom in existence to preach,. would be a commission to preach a falsehood.

(b) Christ commissioned the preaching of such a gospel.

(c) Therefore, the kingdom existed when Christ gave this commission, since He could not and *would not* commission the preaching of an untruth.

**17TH. IS BASED UPON THE LINE OF DISTINCTION BETWEEN THE CHURCH AND THE WORLD, DRAWN BY OUR SAVIOUR, DURING HIS PERSONAL MINISTRY ON EARTH.**

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. \* \* \* If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you,” John 15:16-18. “I have manifested Thy name unto the men which thou gavest me out of the world,” etc. “They are not of the world, even as I am not of the world,” John 17:6, 16. “My kingdom is not of this world,” etc. John 18:36.

**DEDUCTIONS**

(1) In these passages, Jesus Christ, draws a line of distinction between His disciples, and the rest of mankind, whom He called “the world.”

(2) This distinction is based upon moral or spiritual qualifications, and is as clearly defined, as the distinction between Himself and the “world.”

(3) He declares, that he has “chosen them OUT of the world,” and “ordained them, that they should go and bring forth fruit.” This was done when He called them out and ordained them apostles, as recorded in Mark 3:13-19, and Luke 6:13-16.

(4) This choosing out, or separation from the world, was clone shortly after He entered upon His ministry, and was just as complete a separation from the world, as that which exists between His Church and the world today.

(5) As regards the religious standing of men in the world they may be either in the “Church,” or in the “world,” either in the “kingdom of God,” or the “kingdom of Satan.” But as regards their moral or spiritual state before God, they are either the “servants of righteousness,” or the “servants of sin”; either the “children and heirs of God,” or the “children and heirs of the devil,” Matthew 6:24. Admission into the “Church” or “kingdom of heaven” however, does not depend exclusively on moral qualification. Immoral men have, and will enter the Church. See 1 Corinthians 5th ch.; John 6:64, 70, cf. Matthew 8:21-23; 13:36-43.

**First Syllogism.** (a) Men cannot be “in the Church” and “in the world” at the same time.—Jesus.

(b) The disciples were not *“in the world,”*—they had been “chosen *out*” of it.—Jesus.

(c) Therefore, they *were* in the Church.

**Second Syllogism.** (a). These disciples were “in the Church” during the personal ministry of Christ on earth.

(b) Men cannot be in an institution of this kind that does not exist.

(c) Therefore, the Church was in existence during the personal ministry of Christ on earth.

**18TH. CHRIST TAUGHT BY PARABLES, THAT HIS CHURCH OR KINGDOM WAS AN ENTIRELY NEW AND DISTINCT INSTITUTION, FROM ANY WHICH HAD PRECEDED IT.**

“No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.” {new: or, raw, or, unwrought} Matthew 9:16.

**DEDUCTIONS**

1. “Old garment,” evidently the old Jewish church.

2. “New cloth.” evidently a new system of church government, rites, ceremonies. etc.

3. Therefore, the church or kingdom of Christ., was not the old Jewish church reformed, or “patched up.”

“Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. {bottles: or, sacks of skin, or, leather}” Matt. 9:17.

1. “Old bottles,” old Jewish church organization.
2. “New bottles,” new church organization.
3. “New wine,” new doctrine, new practices, etc.
4. “Both are preserved,” these new doctrines, new practices, new ordinances, etc., belong to an entirely new and distinct institution, and they are both to be “preserved”—perpetuated.

## CHAPTER X.

### 19TH. THE CHURCH WAS COMPLETE AND PERFECT IN ITS CONSTITUTION AND ORGANIZATION, THE MEMBERS ENJOYING AND EXERCISING ALL THE RIGHTS, PRIVILEGES AND IMMUNITIES, OF MEMBERSHIP THEREIN, DURING THE PERSONAL MINISTRY OF CHRIST ON EARTH.

Let us again define a Church: “A Church of Christ is a congregation of baptized believers, associated together in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights and privileges, invested in them by His Word.” *Bap. Con. of Faith*.

Or take another definition, which, with a very little explanation, any Baptist would endorse: “A visible Church. of Christ, is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ’s ordinance, in all those things that are requisite to the same.” *Dis. of M. E.. Church, S.*

If we understand by the phrase “faithful men,”—believing men and women, and by the term “sacraments,” the ordinances of Baptism and the Lord’s Supper merely, without any saving efficacy, we can readily accept this definition of a Church.

Now let us apply these definitions, and see whether’ there was such an institution under the personal ministry of Christ.

1. Here was a “congregation of faithful men,”—believers. “And His disciples believed on (*eis*, in) Him.”—John 2:11. “For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God,” etc., John 16:27-31, *cf.* John 17:8, 14-20, *et al.*

2. They were “baptized believers.” John the Baptist was sent to “prepare a people for the Lord,” and while engaged in that work he said, “I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire,” Matthew 3:11. Here it is declared that the same persons John baptized “with (Greek *en*, in) water,” Christ was to baptize “with (Greek, *en*) the Holy Ghost.” Accordingly, we find the Saviour calling their attention to John’s baptism, just before His ascension, saying, “For John truly baptized with water (*ebaptisen hudati*, immersed in water); but you shall be baptized (*en pneumati hagioi*) in the Holy Ghost, not many days hence,” Acts 1:5. From the second chapter of Acts, we find that the twelve disciples were the ones who were baptized in the Holy Ghost, and hence, they were the ones whom John had baptized in water. Additional weight is given to this argument, if any such weight were necessary, when it is remembered, that an essential qualification for an apostle to be selected in the place of the traitor Judas, was that he should “have companied with them all the time the Lord Jesus went in and out among them, beginning from the baptism of John,” Acts 1:21-22, *cf.* John 1:35-37.

3. “Associated together in the faith and fellowship of the gospel.” They “companied” together during Christ’s ministry.

4. “In which the pure Word of God is preached.” See Matthew 5, 6, and 7 chapters; Luke 6:20-49; John 14, 15 and 16 chapters, *et mul al.* Surely if the “pure Word of God” was ever preached on this earth, it was preached by the Lord Jesus Christ, during His personal ministry on earth.

5. “And the ordinances rightly administered.”

(a) **Baptism.** “And after these things came Jesus and His disciples into the land of Judea, and there He tarried with them and baptized,” John 3:22. “When, therefore, the Lord knew how the Pharisees had heard that

Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but His disciples,), John 4:1-2.

(b) **The Lord's Supper.** "And He took bread and gave thanks, and break *it*, and gave it to them, saying, **this is my body which is given for you; this do in remembrance of me.** Likewise, the cup after supper, saying, **This cup is the New Testament in my blood, which is shed for you,**" Luke 22:19-20, *cf.* Matthew 26:26-30; Mark 14:22, 26; 1 Corinthians 11th chapter. Certainly this ordinance was observed as a *Church* ordinance. The Psalmist David had foretold, "I will declare thy name unto my brethren; in the midst of the congregation (*ekklesia*) will I praise thee," Ps. 22:22. The Apostle Paul quotes this language, and applies it to Christ; "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren, in the midst of the Church (*ekklesia*) will I sing praise unto thee," Hebrews 2:11-12. According to Paul's interpretation and application of David's prophecy, Christ was to "sing praise in the midst of the Church." When was that prophecy fulfilled? Matthew and Mark say, at the close of the supper, that "when they had sung an hymn, (margin, *psalm*), they went out into the Mount of Olives," Matthew 26:30; Mk. 14:26. This is the only place in the New Testament, where Jesus Christ is ever said to have engaged in singing, and we find that He sang in the "**midst of the Church!**" Hence it follows, as clear as the noon-day sun, that He had a Church during His personal ministry on earth!

#### *Syllogism.*

- (a) Christ **was** to sing, and **did** sing "in the midst of the Church," **David and Paul.**
- (b) He sang at the close of the institution of the "Lord's Supper," **Matthew and Mark.**
- (c) Therefore He had a Church at that time—during His personal ministry on earth.

6. Exercised discipline in the Church, "**And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven.**" Matthew 16:19. "Keys" are symbols of authority, and the Saviour here bestows upon the disciples power to receive and expel members, and exercise authority in the Church, as His executive body on earth. Not to Peter alone, but the entire twelve. See John 20:19-23, *et al*<sup>21</sup>. When a contractor builds a house, he does not deliver the keys until the building is complete. They were to exercise discipline in the Church or Kingdom. so as to maintain peace and fellowship. 'Moreover, if thy brother shall] trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the Church but if he neglect to hear the Church. let him be unto thee as a heathen man and a publican. Verily. I say unto you. whatsoever ye shall bind on earth. shall i)e bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.'" Matthew 18:15-18.

Thus it is seen that the Church was the Court of last resort among those disciples.

7. They met together for the purpose of engaging in prayer and the worship of God.

"These all continued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with his brethren," Acts 1:13-14.

8. They transacted Church business, by electing Matthias to the apostleship in place of the traitor Judas.

"And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast' chosen. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles," Acts 1:24-26. Jesus had previously told them, "**That if two of you shall agree on earth as touching anything, that they shall ask, it shall be done for them of my Father, who is in heaven. For where two or three are gathered together In my name, there am I in the midst of them,**" Matthew 18:19-20. Also any action they performed in their capacity as a Church on earth, should be ratified "**in Heaven,**" Matthew 18:18.<sup>22</sup>

It is asserted by our Campbellite friends, that the action of the disciples in electing Matthias to the apostleship was unwarranted, and that he was never recognized as an apostle, because forsooth, his name is not mentioned in the Acts of the Apostles, in connection with their work; and this, too, in the face of the declaration of their divine Master that their action should be ratified. The mere fact, that the name of Matthias is not mentioned subsequently, is of no force in disproving his claims to the apostleship, for neither are the names of some of the other apostles mentioned after this time,



e.g., Andrew, Bartholomew, Thomas, Philip and Simon Zelotes. On the other hand, the inspired penman Luke, declares that their action was the fulfillment of a prophecy in the Psalms: “Let his dwelling be desolate, and let no man dwell therein; and let another take his office,” Acts 1:20; (Rev. Version, Em. Dia., Rotherham, and margin of A.V.) And he further declares that “he was numbered with the eleven apostles,” verse 26. And that he was in truth and verity an apostle, equal with the others, is seen from the fact that he was. with them on the day of Pentecost, and received the baptism of the Spirit on that occasion, Acts 2:14. If Matthias was ever rejected, and Paul was the one chosen to fill the place of Judas, as our Campbellite friends teach, surely Luke would have recorded so important a fact. But he has not said one word intimating such a procedure. Nor does Paul In any of his writings, ever hint of such a thing, although he frequently speaks of himself in connection with the other apostles. But it is characteristic of the advocates of error, that they are compelled to flatly contradict the teachings of the Scriptures, in order to maintain a false and unscriptural creed.

## 20TH. THE CHURCH OF CHRIST IS REPRESENTED UNDER THE FIGURE OF A “WIFE,” BELOVED OF HER HUSBAND.

“For the husband is the head of the wife, even as Christ. is the head of the Church. \* \* \* Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” etc., Ep. 5:23-33.

### DEDUCTIONS

(1) The relationship existing between Christ and His Church, Is here represented under the figure of that bond of love, which unites the husband and wife.

(2) He declares, that as “the husband is time head of the wife, so Christ is the Head of the Church,” and therefore, “as the Church is subject unto Christ, so the wives should be In subjection to their own husbands in everything,” cf. 1 Pet. 3:1-6. For a Church of Christ to acknowledge the authority of any one else, except her Divine Lord and Master, by rendering obedience to other than His divine commands, is simply to confess herself an “ecclesiastical harlot!”

(3) He further exhorts the husband to love his wife, “even as Christ also loved the church, and gave himself for it.”

(4) Paul declares that the object which prompted this love, was “that he might sanctify and cleanse it with the washing of water by the word, that he might cause it to stand by his side,” (Greek, Em. Diaglott’, et mul al) “a glorious church,” etc.

Just. as a bride stands by the side of her husband at the altar, when the marriage ceremony is being performed, arrayed in spotless white, indicative of her pure and unsullied virtue and innocence, so time redeemed church, when she shall have been completed, is to stand by the side of her Divine Husband and Lord, clothed in the robes of spotless righteousness wrought out for her, and hear those blessed words of joy and gladness, which are to unite her to Him, to enjoy His presence, and share His glorious inheritance forever. John, in the Apocalyptic vision beheld this glorious consummation, and thus describes it: “Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they who are called unto the marriage supper of the Lamb,” Rev. 19:7-9, cf, Matthew 22:2-14., 25:1-13; Rev. 21:2-9.

(5) Prompted by the love Christ bore for His church, “He gave himself for it,” i.e., He died on the cross for her salvation.

It would have been impossible for Paul to have used the above figure, as it is used in this passage, if the Church as an institution, had not been in existence at the time Christ died for it. As an illustration, take the passage, “God so loved the world, that he gave his only begotten Son,” etc., John 3:16. It would have been impossible for God to have loved the “world” at all, if there had been no world in existence to love, and in like manner, it would have been impossible for Christ to have loved the “Church,” if there had been no Church in existence to love. And just as it would have been impossible for God to have given His Son to die for the “world,” if there had been no world in existence for which to die, so it would have been impossible for Jesus Christ to have given Himself for the “Church,” if there had been no Church in existence for which to make this sacrifice.

**First Syllogism.** (a) A husband cannot “give himself,” that is, die for a wife, who does not really exist.

(b) Jesus Christ as such a “husband,” “gave Himself,” i.e., died for His Church, while He was here on earth.

(c) Therefore, the Church had a *real* existence while He was here on earth.

**Second Syllogism.** (a) A husband cannot love a *wife*, so as, prompted by that love, he would die for her, who does not *really and actually possess* a wife for which to die.

(b) Jesus Christ, as such a “husband” “loved the Church.” and prompted by that love, He died for her.

(c) Therefore, His Church had a *real, actual* existence prior to His death!

And so, in whatever light the subject is presented by the inspired penmen, whether viewed under the figure of a house, temple, tabernacle, bride or wife, or whether presented in its real character as a Church or Kingdom, it has been proven over and over again, by Scripture and logic, if it is possible to prove anything in this world, that Jesus Christ had a Church while He was on earth, and that it was organized or established under His personal supervision and direction, and thus He accomplished one of the *principal objects* of His mission in this world!

## CHAPTER XI.

Having established the fact that Jesus Christ organized His Church during His personal ministry on earth, beyond the possibility of successful refutation, we pause to notice what kind of a Church it was that He founded, and which was to be perpetuated until He should come again. That it was neither the Roman Catholic, Lutheran, Presbyterian, Methodist or Campbellite churches that He established, is manifest from several considerations, viz:

1. Neither of them claim Jesus Christ as their Founder, and hence, do not profess to be His ecclesiastical descendants, whatever may be their claims, as respects other, and purely *spiritual* relationships. This is sufficient of itself, to invalidate any and all pretensions that either of them may lay claim to, of being a “Church of Christ,” or even a “Branch” of the same, and therefore, it falls to the Baptists by virtue of the “*Law of inheritance*,” since they are the *only people on the face of the earth who make this claim, and establish it by unanswerable proof, even the Word of the living God!*

2. The man, or set of men, who founded them, the date, and the place of origin, of all these organizations, can all be pointed out, and none of them are old enough b several hundred years to be the true Church established by Jesus Christ. The Baptist Churches, and the Roman Catholic hierarchy, are confessedly the two oldest denominations of professing Christians on earth today, and surely, that ecclesiastical body, which John calls the “Mother of harlots and Abominations of the earth,” and “who was drunken with the blood of the saints,” *cannot* be the Church founded by the meek and lowly Saviour!

3. Not one of them possesses the Scriptural characteristics of *doctrine* and *practice*, to entitle it to be regarded as the Church founded by Jesus Christ. If it was none of these, what kind of a Church was it which He founded, and is it in existence today? A very important question, truly. Let us try to answer it in the light of God’s Word, and the facts of history.

**21ST. OUR POSITION IS, THAT THE CHURCH ORGANIZED BY JESUS CHRIST, WAS, IN DOCTRINE AND PRACTICE, AND IN ALL OF THE ESSENTIAL ELEMENTS OF ITS CONSTITUTION, A MISSIONARY BAPTIST CHURCH.**

Let us restate some of the principal characteristics of doctrine and practice, in a Missionary Baptist Church.

1. A regenerated Church membership.
2. The baptism of believers only, by immersion.
3. The administration of the laws and ordinances of the Gospel, committed to the Churches, as the sole executive bodies of Christ on earth.
4. The validity of the ordinances, depend upon their being administered by Scriptural authority, for a Scriptural purpose, to Scripturally prepared subjects, in a Scriptural manner, and with a Scriptural design.
5. The restriction of the Lord’s Supper to those only, who have complied with the divinely established pre-requisites for admission to the table.
6. A Church of Christ is a local, visible congregation of baptized believers, associated together in the faith and fellowship of the Gospel.
7. Jesus Christ is the only Lawgiver to His people.

8. **Definition.** “A missionary is one sent on a mission; especially one sent to propagate religion.” *Webster*. Now with these characteristics and definitions before us, let us take a rapid review of our position, beginning with John’s preparatory work.

**1. John, the Forerunner of Christ, was a Missionary Baptist preacher.**

We learn from the Scriptures:

(1) That he was a “**preacher.**” “John did \* \* \* preach the baptism of repentance, etc. \* \* \* And preached, saying, There cometh one mightier than I after me,” etc., Mark 1:4, 7.

(2) That he was a “Baptist preacher.” The reader will note the fact that he was called “**The Baptist**” by the Holy Spirit **before** he had baptized any body, and not on account of his baptizing the people. “In those days came John the **Baptist**, preaching in the wilderness of Judea,” etc., Matthew 3:1.

He was not only a “Baptist preacher” because the Holy Spirit calls him such, but also because his teaching and practice was that of a Baptist preacher.

(a) He preached “repentance.”

“And saying, repent ye; for the kingdom of Heaven is at hand,” Matthew 3:2, et al.

(b) He required the **evidences** of repentance before he would baptize those who came to him.

“But when He saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore, fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham,” Matthew 3:7-9.

(c) He preached “faith in Christ.”

“The same came for a witness, to bear witness of the light, that all men through him might believe.” “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him,” John 1:7, 3:36.

(d) He *baptized* those who repented and believed.

“Then said Paul, John did verily baptize with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus; and having heard, they were baptized in the name of the Lord Jesus,” Acts 19:4, (Em. Dia. Rotherham) cf. John 1:15-34, 3:23-36, et al.

(e) He baptized those who “**confessed their sins.**”

“Then went out to him Jerusalem, \* \* \* and were baptized of him in Jordan, confessing their sins,” Matthew 3:5-6.

(f) He baptized by “**immersion.**”

“And were all baptized of him in the river Jordan,” etc. “Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water,” etc., Mark 1:5, 9-10. [Mt. 3:16; John 3:23-esn]

(3) He was a “**missionary.**”

“There was a man sent from God, whose name was John.” “He that sent me to baptize in water,” etc. “I am not the Christ, but I am sent before him,” John 1:6, 33; 3:28, 34.

**First Syllogism.** (a) “A **missionary** is one sent to propagate religion by preaching the Gospel,” *dic’y*.

(b) John was sent to preach the Gospel, Mk. 1:1-7.

(c) Therefore, John was a missionary.

**Second Syllogism.** (a) A Missionary Baptist preacher, is a Baptist preacher who is sent to preach the Gospel, and who baptizes those who repent, and believe in Christ.

(b) John was a Baptist preacher, who was sent to preach the Gospel, and who baptized those who repented, and believed in Christ.

(c) Therefore, John was a Missionary Baptist preacher.

**Third Syllogism.** (a) John baptized Christ to *declare* the fact, that He was the Son of God, and not to *make* Him the Son of God, John 1:31.

(b) Missionary Baptist preachers baptize people, to *declare* the fact, that they are the sons and daughters of God, and not to *make* them such.

(c) Therefore, John was a Missionary Baptist preacher, as regards *this* point of doctrine and practice.

**Fourth Syllogism.** (a) John preached the divinely appointed order, that men should (1) repent; (2) believe; (3) be baptized.

(b) Missionary Baptist preachers preach the divinely appointed order, that men should (1) repent; (2) believe; (3) be baptized.

(c) Therefore, John was a Missionary Baptist preacher, as regards *this* point of doctrine and practice.

## **2. Jesus Christ was a Missionary Baptist preacher.**

(1) He was a “**preacher.**”

(a) He preached the “Gospel.”

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” Matthew 4:21.

(b) He preached “repentance.”

“From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**” Matt. 4:11.

(c) He preached “faith.”

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**” Mark 1:14-15.

(2) He was a “**Baptist.**”

(a) Because he was baptized by a **Baptist preacher.**

We have already proven that John was a Baptist preacher.

“And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.” Mark 1:9.

(b) He was baptized by “**immersion.**” “**In Jordan.**”

“And straightway coming up out of the water,” etc., Mark 1:9-10, et al.

(c) He was baptized by “**divine authority.**”

“He that sent me to baptize in water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.” “that he should be made manifest unto Israel, therefore am I come baptizing in water,” John 1:31, 33—34.

(d) Because that in His baptism, He declared the fact that He was the Son of God. His baptism did not **make** Him the Son of God, but simply **proclaimed** His Sonship to the people assembled on that occasion.

When the Pharisees sent messengers to inquire of John who he was, and why he was baptizing, he replied to this latter question, “that he should be *made manifest unto Israel*, therefore,”—for this reason,—am I come baptizing in water,” John 1:31, cf. vs. 32-36. “This is my beloved Son, in whom I am well pleased,” Matthew 3:17.

(e) Because in His baptism He typified His burial and resurrection. “Suffer it to be so now, for thus it becometh us to fulfill all righteousness,” Matthew 3:15.

“All righteousness” was **really and actually** “fulfilled,” by the death and resurrection of Christ.

“And therefore it was imputed to him (Abraham) for righteousness. Now it was not written for his sake alone, that it was imputed to him but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification,” Roman 4:22-25, cf. Roman 10:4, 2 Cor. 5:21; Gal. 3:13. Baptist preachers declare the same fact in this act, Roman 6.

(3) He was a “missionary.”

“For I came down from heaven, not to do mine own will, but the will of him that sent me. \* \* \* And this is the will of him that sent me,” etc., John 6:38—40; 9:4. “And he said unto them, **I must preach the kingdom of God to other cities also; for therefore am I sent.**” And he preached in the synagogues of Galilee.” Luke 4:43-44.

**First Syllogism.** (a) A missionary is one sent to preach the Gospel.



(b) Jesus Christ was sent to preach the Gospel.

(c) Therefore, Jesus Christ was a missionary.

**Second Syllogism.** (a) A Missionary Baptist is one who has been baptized by a Missionary Baptist preacher, by divinely invested authority, in a divinely appointed manner, with a divine purpose, and for a divinely ordained design.

(b) Jesus Christ was baptized by a Missionary Baptist preacher, by divine authority, in a divinely appointed manner, with a divine purpose, and for a divine design.

(c) Therefore, Jesus Christ was a Missionary Baptist.

**Third Syllogism.** (a) A Missionary Baptist preacher first “makes disciples,”—believers,—by preaching the Gospel, and then baptizes them.

(b) Jesus Christ first ‘made disciples,” and *then* “baptized them,” John. 4:1,

(c) Therefore, Jesus Christ was a Missionary Baptist preacher, as regards *this* point of doctrine and practice.

**Fourth Syllogism.** (a) Missionary Baptist preachers preach the divinely appointed order, that men should, (1) repent; (2) believe; (3) be baptized.

(b) Jesus Christ preached the divinely appointed order, that men should (1) repent; (2) believe; (3) be baptized.

(c) Therefore, Jesus Christ was a Missionary Baptist preacher, as regards *this* point of doctrine and practice.

### **3. The First Church at Jerusalem, was a Missionary Baptist Church.**

(1) As we have seen, the mission of John the Baptist was “to make ready a people prepared for the Lord” and “to give knowledge of salvation unto His people by the remission of their sins;” “to guide their feet into the way of peace,” Luke 1:16-17,76—79. This He did by preaching to the people that they should repent of their sins, and believe in Christ, and then baptizing those who thus repented and believed. He thus “made ready a people prepared for the Lord,” and the Lord took this prepared material, and organized them into a Church, as we have conclusively shown in former chapters. See John 1:35—47; Mark 3:13—19; Luke 6:12—16; 1 Corinthians 12:28, et al. Thus we have a “congregation of baptized believers, associated together, in the faith and fellowship of the Gospel.”

(2) They were “missionaries” sent to preach the Gospel.

“Then he called his twelve disciples together, \* \* \* and he sent them to preach the kingdom of God,” Luke 9:1,2.

(a) They preached “repentance.”

“And they went out and preached that men should repent,” Mark 6:12.

(b) They preached the Gospel.

“And they departed and went through the towns, preaching the gospel, and healing everywhere.” Luke 9:6.

(c) They baptized those who repented and believed.

“When therefore the Lord knew how the Pharisees had heard, that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)”, John 4:1-2.

**First Syllogism.** (a) A Missionary Baptist Church is a Church composed of members who have been baptized by a Missionary Baptist preacher, upon a profession of their faith in Jesus Christ.

(b) The members of this Church were professed believers in Christ, who had been baptized by John, who was a Missionary Baptist preacher.

(c) Therefore, it was a Missionary Baptist Church.

**Second Syllogism.** (a) A Missionary Baptist Church is a Church organized by a Missionary Baptist preacher.

(b) This Church was organized by Jesus Christ, who was a Missionary Baptist preacher.

(c) Therefore, it was a Missionary Baptist Church.

**Third Syllogism.** (a) A Missionary Baptist Church is one that obeys the command of Jesus Christ. to “go and preach that men should repent and believe the gospel.”

(b) The members of this Church went forth in obedience to Christ’s command, and preached that men should repent and believe the Gospel,

(c) Therefore, it was a Missionary Baptist. Church,

**Fourth Syllogism.** (a) A Missionary Baptist Church, is one that “makes disciples” by preaching the Gospel, and then baptizing those who repent and believe.

(b) The members of this Church “made disciples” by preaching the Gospel unto the people, and then baptized those who repented and believed it.

(C) Therefore, it was a Missionary Baptist Church.

If the kingdom was not set up until the day of Pentecost, then the material which John made ready for the Master’s use, was all cast aside as worthless, and his mission was a failure. Not only so, but the Master Himself, the King of this kingdom, is by this theory thrust out of His kingdom, since it was not organized until after He was dead, buried, risen and ascended to heaven. We are not willing to accept a doctrine that *dethrones* the King of Zion, and makes the life work of Himself, and His divinely appointed forerunner an *ignominious failure!* Can you?

# PERPETUITY

## CHAPTER XII.

### **THE CHURCH ORGANIZED BY JESUS CHRIST WAS TO BE PERPETUATED UNTO THE END OF THE GOSPEL DISPENSATION.**

Having established the fact, that the Church organized by Jesus Christ was, in all of the essential and component elements of its constitution, a MISSIONARY BAPTIST CHURCH, beyond the possibility of a Scriptural or logical refutation, we shall now proceed to establish by the same irrefragible proof, viz., the Scriptures of eternal truth, that this Church was to be perpetuated until the end of this Gospel dispensation, at least.

#### **1. Old Testament prophecies.**

"And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom, shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever," Dan. 2:44.

We learn from this prophecy:

(1) That the “God of heaven should set up a kingdom.” We have proven in former chapters, (a) that Jesus Christ was this “God of heaven”; (b) and that He “set up” a kingdom.

“And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,” Daniel 7:27.

(2) That this kingdom “*shall never be destroyed,*” and that “it shall *stand forever!*” How long is “forever?” If it “*shall never be destroyed,*” it is certainly in existence today, and will continue to exist as long as God's eternal throne shall stand, unless the Holy Spirit that inspired Daniel's prophecy, (2 Pet. 1:21), inspired him to foretell a falsehood ! Who will say it ?

(3) It was not to be “left to other people.” It was not to apostatize, or be triumphed over by its enemies.

From these prophecies we learn, that notwithstanding the saints of the Most High were to be most dreadfully persecuted by the "fourth kingdom," and by the "little horn" kingdom,—Anti-christ, as nearly all commentators agree,—still they were not to be entirely destroyed, but on the contrary, they were to “*possess the kingdom forever and ever!*”

The Hebrew word, “*Y'keel*” in the 21st verse, means simply to “prevail against, to overcome,” according to Gesenius, but does *not* mean to destroy, in the sense of utter destruction. So “*B'lah*” translated “wear out,” in the 25th verse, means to afflict, to trouble,” according to the same authority. Thus while they were to be “afflicted,” and “troubled” by their enemies, and while they were to be “prevailed against” for a season, yet they were to ultimately triumph under the leadership of the “Ancient of days,” the Lord Jesus Christ.

#### **2. New Testament Prophecies.**

**“And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it,”** Matt. 16:18. (“Shall not triumph over it,” Em. Diaglott).)

(a) **“Thou art *petros*;**” “a piece of rock, a stone, and thus distinguished from *petra*,” Liddell and Scott's Lex. The Saviour evidently knew the unstable character of Simon, notwithstanding his protestations of fealty to Him, and his readiness to confess him" at that time. On another occasion when Peter had professed his willingness to go with Him to " prison," or even "unto death," Jesus foretold the fact that he should deny Him repeatedly, when the time should come that was to test the faithfulness of His followers. See Lu. 22:31-34 and parallel passages.

The reason, doubtless, that the Saviour gave him this name was because He knew his unstable character—**“a *petros*,**” **“a movable stone.”**

(b) But **“upon this *petra*,**”—**this** immovable rock,—this “sure foundation,” Isa. 28:16—**“I will build my church.”** We have shown in former chapters that Jesus Christ Himself was the foundation of His Church. See 1 Cor. 3:11; Eph. 2:20, *et al.* The Saviour thus presents in striking contrast, what an unstable, yielding, unenduring foundation His disciples—even the boldest of them would be, because a **human** foundation merely, compared with the firm, enduring foundation upon which He would build His Church, because that foundation is **divine**.

(c) **“The gates of hell**”—“hades, the underworld” evidently the baleful, destructive powers of darkness, or the grave **“shall not prevail against it.”** While the enemies of Christ should “prevail against, overcome,” “wear out,” “afflict and torment,” the “saints of the Most High,” for a season, nevertheless, they should not **utterly** destroy His Church and triumph over it. In other words, while they should be persecuted, and thousands of them put to death, yet they should not utterly annihilate them, and His Church should “stand forever.”

(d) If there was not a page of ecclesiastical history confirming this declaration, and showing a continuous succession of Churches from the days of Jesus Christ until the present, His statement that “the gates of hell shall not prevail against it,” is sufficient for me.

#### **Logical statement.**

(a) If the Church established by Jesus Christ ever apostatized, or was triumphed over by her enemies, then He prophesied falsely.

(b) Jesus Christ was **not** a false prophet.

(c) Therefore, His Church has continued in uninterrupted succession until the present time, and will be perpetuated until He comes again.

**(2) “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: {teach...: or, make disciples, or, Christians of all nations} Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” Matt. 28:18-20.**

(a) Jesus says to His disciples, “Go and *matheteusate*,” “make disciples,” of the “nations,” and assures them that He would be with them, *“pasas tas hemeras”* “all the days”—every day, cf. John 8:35; 12:34.

(b) Not only was He to be with His disciples “every day” during the lives of the apostles, but He would be with them “unto the end of the **“aion”**—**age**, that is, unto the end of the gospel age, or dispensation.

#### **1. Logical statement.**

(a) If the Church of Jesus Christ ever apostatized, or ceased to exist for any length of time whatever, then He could not have been with it **“all the days”** or **“every day.”**

(b) But He promised to be with His disciples “every day.”

(c) Therefore, His Church has been perpetuated “every day,” from its organization to the present.

#### **2. Logical statement.**

(a) If the Church of Christ ever ceases to exist, He cannot be with them at that time.

(b) But He promised to be with them “all the days,” even “unto the **end of the age.**”

(c) Therefore, His Church will be perpetuated until the end of the Gospel dispensation.

**(3) “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come,”**

**1 Cor. 11:26. Read context, and parallel passages in the Gospels.**

### 1. Logical statement.

- (a) The Lord's Supper is one of the ordinances of the Church.
- (b) It was to be observed by His disciples in their Church relationship “until he comes” the second time.
- (c) This ordinance has been perpetuated until the present, and therefore the Church of which it is an ordinance, has also been perpetuated.

### 2. Logical statement.

- (a) If the Church of Christ ever *has*, or ever *does* apostatize, this ordinance could *not* be observed “till he come,” and Paul was a *false* prophet.
  - (b) But Paul was not a false prophet.
  - (c) Therefore, the Church of Christ *has not, and never will* apostatize!
- (4) Unto him be glory in the church by Christ Jesus, throughout all ages, world without end,” Eph. 3:21.**

### Logical statement.

- (a) Glory is to be ascribed to God by Jesus Christ *in* the Church.
- (b) This is to be done “throughout all ages, world without end.”
- (c) Therefore, the Church has existed in all “ages,” and will continue to exist, “world without end,” from “the ages to the ages.”

(Note.—The word “Church” is used as a representation of the Church “institution,” by that figure of speech called “synecdoche,” i.e., Substituting a more inclusive term for a less inclusive one or vice versa.

**(5) “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: {let...: or, let us hold fast}” Heb. 12:28.**

**(“Asaleutos, unshaken, unmoved, Acts 27:41. Not liable to disorder and overthrow; firm, stable, Heb. 12:28.”—Thayer's Grimm-Wilkes' Lex.)**

**1. Logical statement.** (a) Paul and those to whom he was writing had “received a kingdom.”

(b) This kingdom could not be “shaken,” it was firm, stable, immovable.

(c) Therefore, it could never be destroyed.

**2. Logical statement.** (a) That which cannot be shaken or destroyed, will be perpetuated until the end of the age, at least.

(b) This kingdom cannot be shaken or destroyed.

(c) Therefore, this kingdom has been perpetuated from that time to the present, and will continue until the end of the age.

- (6) “For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. \* \* \* Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself,” (Gr. literally, place by his side) “a glorious church, not having spot or wrinkle,” (Gr. blemish), “or any such thing; but that it should be holy and without blemish. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church.” Eph. 5:23-32.**

**Deductions.** (1) Paul in these passages, (as in others,) compares the relationship that exists between Christ and the Church institution, to the divinely ordained relationship of a husband and wife united by the ties of marriage, *cf.* Romans 7:4.

(2) As the husband is the head of the wife, so Christ is the head of the Church.

(a) “Adam was first formed and then Eve,” 1 Timothy 2:13. So Christ first existed and then the Church.



- (b) As Eve derived her life and being from Adam, so the Church derived its life and being from Christ.
- (c) As Eve was to be a “help-meet” for Adam, so the Church is to be a “help-meet” for Christ.
- (d) “And Adam said, this is now bone of my bones, and flesh of my flesh,” Gen. 2:23. So “we are members of his body, of his flesh, and of his bones,” verse 30.
- (e) As Adam was to “rule over his wife,” Gen. 3:16 *cf.* 1 Tim. 2:11-12, so Christ is to rule over His Church, Matt. 23:8, 10, Jas. 4:12.
- (3.) “Christ loved the church and gave himself for it.” Will such an invaluable gift be in vain?
- (4.) He is to “sanctify and cleanse it,” that it may stand by His side a glorious Church, without spot or blemish.
- (5.) As a man “nourisheth and cherisheth,” and taketh care of his own body, so the Lord is to take care of His Church.
- (6.) “For we are members of his body, his flesh, and of his bones,” and will He allow that body to perish? Nay, verily, for has He not said, “They shall *never* perish?” “Because I live, ye *shall* live also.” “The gates of hell shall *not* prevail against it.” Will He allow His body to be mutilated? Never, for it is to be “without spot or blemish.”

**1. Logical statement.** (a) The Church is the bride of Christ, and when He comes they are to sit down together at the “marriage supper of the Lamb,” Rev. 19:7-9.

(b) If the Church ever apostatized or ceased to exist, the “marriage supper” could not take place.

(c) But it will take place; therefore, the Church of Jesus Christ has continued down to the present, and will continue until He comes again.

**2. Logical statement.** (a) Jesus Christ is to “place the Church at His side,” a glorious Church without spot or blemish.”

(b) An apostate Church is certainly a “blemished” Church.

(c) Therefore, the Church of Christ has not, and will not apostatize.

**3. Logical statement.** (a) If the Church of Christ ever apostatized, then He possessed a “mutilated body.”

(b) Jesus Christ never had, and never will have such a body.

(c) Therefore, the Church of Christ never has and never will apostatize.

**4. Logical statement.** (a) If the Church of Christ ever apostatized, she became an ecclesiastical “harlot.”

(b) The Church of Christ never has and never will become an ecclesiastical harlot.

(c) Therefore, she never has, and never will apostatize.

**5. Logical statement.** (a) Jesus Christ was the head, of which the Church was His body, when Paul wrote, and a head cannot exist without the body, nor a body without the head.

(b) If the Church of Christ apostatized, or ever ceased to exist, we have the strange anomaly of a living head without a body!

(c) Therefore, the Church of Christ has never apostatized or ceased to exist.

## CHAPTER XIII.

Our next line of argument in support of our Proposition, is based upon the *parables* which teach the Perpetuity of the Church.

### 1. *Parable of the Mustard Seed.*

“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof,” Matthew 13:31-32.

## **Deductions.**

(1) In this parable, the Saviour compares, see Mark 4:30-32, the small and insignificant beginning of the kingdom of heaven to a grain of mustard seed which is the “**least of all seeds**,” while its perpetuity and ultimate triumph is likened to the growth and development of the mustard plant.

(2) If this kingdom was not in existence at the time Christ was speaking, He could not have said, “**it is like**,” present tense.

(3) This kingdom of heaven could not have been the old Jewish Church, for:

(a) It could not have been likened to a grain of mustard seed in its smallness and insignificance, since Palestine alone contained at least three and a half million Jews, not to mention surrounding countries.

(b) Nor was this Church to grow and develop into a tree whose branches would afford protection to others, but on the contrary, they were to be slain, impoverished, and scattered broadcast among the nations of the earth, and they were to become so despicable that their names were to become a “hiss and a byword,” 1 Kings 9:7-9; Amos 4:8-9, et al.

(c) This “**kingdom of heaven**” could not have meant the “kingdom of grace” in the hearts of the children of men, for that kingdom has been in existence for thousands of years, and by no principle of interpretation with which I am acquainted, can it be said of this kingdom, that the “**fowls of the air lodge in the branches thereof**.” It must therefore mean the visible Church or kingdom of Christ on earth.

(4) If this mustard plant was ever dug up and destroyed, it never could have become such a large tree as the one described in the parable, unless there had been a subsequent replanting of the seed, which the Saviour has never done, nor authorized anyone else to do for Him.

(5) Therefore, Christ not only established His kingdom during His personal ministry on earth, by planting the mustard seed, but it has also been perpetuated to the present time, and will continue to be perpetuated on down through the ages, until He shall come again “the second time without sin unto salvation.”

### **2. Parable of the Leaven.**

“Another parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened**,” Matthew 13:33. (Note, “**a measure of meal**” equals nearly 1½ pecks.)

## **Deductions.**

(1.) Leaven in the Scriptures usually represents false doctrine as well as moral corruption, but in this parable, Christ does not compare the doctrines or teaching of the kingdom to “**leaven**,” but “**the kingdom of heaven**” itself, is like “leaven which continues its quiet, perpetual working, until the whole is leavened.” He certainly teaches by this parable that the kingdom of heaven, though small and insignificant in its incipency, is to continue its active, undemonstrative, persistent, perpetual working, until it “**fills the whole earth**.”

(2.) If there was no kingdom in existence when Christ uttered this parable, He could not have said, “**it is like**”—present tense.

(3.) If the kingdom ever ceased to exist., then it could not have been aptly compared to “**leaven**”; for when that has become dead and inert, it can never be restored to vitality again; hence, all efforts to “restore primitive Christianity,” and “re-establish the kingdom of Christ,” are miserable failures, not to say unwarrantable presumptions.

(4.) The “leaven” was not developed out of the meal, but was something entirely foreign and distinct from it and taken by the “woman” and “put in” the meal. So the kingdom of heaven—the Church of Christ—was not developed out of the old Jewish Church—nor out of the worldly formalism, ritualism and hypocrisy which characterized it; neither was it the old Jewish institution reformed and remodeled, or modified in any way, but it was an entirely new and distinct organization founded by Jesus Christ, and “put into” the world.

**1. Logical statement.** (a) If the Saviour does not teach by the “**leaven**” “put into” the “**meal**,” that this kingdom is an entirely new organization founded by Him, and put into the world as a distinct institution, then He is justly chargeable with making an inapt and unmeaning comparison.

(b) But Jesus Christ never made inapt and unmeaning comparisons.

(c) Therefore, this “**kingdom of heaven**” was an entirely new and distinct institution, and founded by Christ and established in the world during His personal ministry on earth.

**2. Logical statement.** (a) If the Saviour does not teach by the persistent working of the “leaven,” by the phrase “**till the whole is leavened**,” that this “**kingdom**” was to continue its perpetual, active working, until the whole earth is permeated by its influence, then the comparison is inapt, unmeaning and incomprehensible.

(b) But the Saviour never made such faulty comparisons.

(c) Therefore this “kingdom” is to continue its persistent and active influence, until the “whole earth is filled with the knowledge of the Lord, as the waters cover the sea,” and the “kingdoms of this world become the kingdom of our God and of his Christ,” Isaiah 11:9, Revelation 11:15.

### **3. Parable of the Wheat and the Tares.**

“Another parable put he forth unto them, saying, **The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.**” Matthew 13:24-30.

#### **The Saviour’s Explanation:**

“Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, **Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; {things...: or, scandals} And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**” Matthew 13:36-43.

#### **From this parable, and its explanation by the Saviour, we make the following DEDUCTIONS:**

(1) The “**kingdom of heaven is like a man that sowed good seed in his field**,”—the “*kosmos*”—the “world.” The kingdom is *in* the world, but not *of* the world. “**My kingdom is not of this world.**”

(2) The ‘owner’ of the field is Jesus Christ, and as the “sower of the seed,” He established or founded this kingdom during His personal ministry on earth.

(3) “**Is likened**,” shows that it was in existence at the time He spake this parable.

(4) The good seed, are the truly regenerated persons of whom His kingdom was to be composed.

(5) The “**tares**,”—“darnel” or “cheat”—are unregenerated Church members, sown by the devil during the unwatchfulness of men—while they “**slept**,” cf. Gal. 2:4; 2 Peter 2:1; Jude 4.

(6) The “**servants**” and “**reapers**” are the “**angels**” who can distinguish the tares from the wheat, although His people may not be able to do so.

(7) The “**harvest**” is at the “end of the *aion*”—age, the gospel dispensation—and the servants are commanded to “let the wheat and the tares” “grow together until the end of the age.”

(8) This “**kingdom**” cannot be the “kingdom of grace,” for there are no “children of the wicked one” nor those who do “iniquity” in that kingdom. “Except a man be born from above he cannot enter into the kingdom of God.”

(9) Therefore, it must be His visible kingdom on earth.

(10) The “**angels**” will “**gather the tares out of His kingdom and burn them,**” cf. Matthew 7:21-22.

(11) Then shall the righteous shine forth as the sun in the kingdom of their Father.

**1. Logical statement.** (a) The “**wheat,**” regenerate persons, and the “**tares,**” counterfeit Christians, hypocrites, are both “**growing together**” in this kingdom.

(b) They do not grow together, there are no “**tares,**” unregenerate sinners in the “invisible” kingdom of grace.

(c) Therefore, this kingdom is Christ’s visible kingdom, or Church on earth.

**2. Logical statement.** (a) The “**wheat,**” regenerate persons, and the “**tares,**” counterfeit Christians, hypocrites, are in this visible kingdom.

(b) They are to “**grow together**” until the end of the age.

(c) Therefore, this kingdom has been, and will be perpetuated until the “**end**” of the Gospel dispensation.

#### **4. Parable of the Net.**

**“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world (age): the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” Matthew 13:47-50.**

#### **Deductions.**

(a) The Saviour in this parable compares the kingdom of heaven to a “**net cast into the sea.**” He had previously said to His disciples, “**Follow me, and I will make you fishers of men,**” Matthew 4:19.

(b) The “**sea**” evidently refers to the world of mankind, and the drawing of the net to shore,” clearly means the end of the Gospel dispensation, when the work of preaching the gospel to “all nations” shall have ceased.

(c) The “**kingdom of heaven**” in this parable, is certainly a **visible** kingdom, as the expressions, “**gathering of every kind,**”—“good and bad,”—i. e. righteous and wicked,—“gathering the good into vessels, but casting the bad away,” most undoubtedly shows; for surely, “every kind,”—“good and bad,”—righteous and wicked, are **not** gathered into the “**invisible kingdom,**” if there be such an institution.

(d) The “**angels**” are to do this work of separation at the end of the Gospel age, as the word “aion,” translated “**world**” in these passages, most certainly means.

(e) That the angels are to “**sever the wicked from among the just**” at the end of the Gospel dispensation, clearly establishes the fact, that the “**kingdom**” is to continue in unbroken succession down to that time.

**(1) Logical statement.** (a) “**Every kind,**”—“**good and bad,**”—“righteous and wicked,” are **not** gathered into the “invisible kingdom of grace,” (**if there be such a thing.**[emphasis mine- better call it, “the family of God,” the Father of all who’ve made peace with Him on His terms; cf. Acts 10:34, 35; 1 Peter 1:17.-Ed.-esn])

(b) They are gathered into the visible kingdom of Christ on earth, John 6:64-70.

(c) Therefore, it was His visible kingdom of which Christ was speaking in this parable.

**2. Logical statement.** (a) If this visible kingdom was not in existence at the time Christ was speaking, and if it is not to continue to the end of the Gospel age, then it is not “**like a net cast into the sea,**” and Jesus Christ is made to teach falsely.

(b) But Jesus Christ was **not** a false teacher.

(c) Therefore, this visible kingdom of which Christ was speaking, not only existed at that time, but has also continued on down in uninterrupted succession to this good hour, and will so continue unto the end of the Gospel age.

#### **5. Parable of the Tower.**



**“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.” Luke 14:28-30.**

**Deductions.** (a) The establishment, development, and completion of the Church, is here compared to a man “**intending to build a tower.**”

(b) Jesus Christ evidently intended to build the Church, and certainly He has “**counted all the cost,**” and is abundantly able to “**finish**” what He has undertaken, cf. Zechariah. 6:12-13, with 4:9, Isaiah 53:10-11, and Philippians. 1:6, *et al.*

(c) If the Church of Christ ever apostatized, then He was not able to finish the work He has undertaken, and hence, He would justly lay Himself liable to the “mockery” of His enemies, verses 29-30.

Logical Statement.

(a) To say that the Church of Christ apostatized or ceased to exist, is to subject Jesus Christ to the mockery of His enemies.

(b) Jesus Christ has not, and will not be thus mocked.

(c) Therefore the Church of Christ has been perpetuated to the present moment, and will continue to be so perpetuated, until its final triumphant and glorious consummation.

## **6. Parable of the King Going to War.**

**“Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.” Luke 14:31-32.**

**Deductions.** (a) Jesus Christ as the “King of glory” is engaged in a war against the devil as the “Prince of the power of the air.” [Psalm 24:7-10; Eph. 2:2]

(b) The army of Jesus Christ is His visible Church, and although comparatively few in numbers, they shall finally triumph over the “powers of darkness,” under the leadership of the “Captain of their Salvation.” As the poet victoriously sings: [Eph. 6:12; Heb. 2:10]

“Thy saints in all this glorious war,  
Shall conquer though they die;  
They see the triumph from afar,  
By faith they bring it nigh.”

“He shall reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death.” And “the kingdoms of this world shall become the kingdom of our God and of his Christ.” [1 Cor. 15:25,26; Revelation 11:15]

***Logical statement.*** (a) If the Church of Christ ever apostatized, Jesus Christ as her Captain and King suffered an inglorious defeat.

(b) But He was not, and will not be thus defeated.

(c) Therefore, the Church of Christ has not and will not apostatize.

## **7. The Promise of the Abiding Comforter.**

**“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” John 14:16-17.**

**Deductions.**

(a) Jesus Christ here promises to send the Holy Spirit as a comforter to His disciples, and declares that He is to “abide with them forever.”

(b) He also declares that the “**world cannot receive**” Him, and hence, if the Church ever ceased to exist, He was either a houseless, homeless *wanderer*, or else the earth was entirely bereft of His presence and influence, and the salvation of sinners was an impossibility! But it is to just such absurd conclusions as the above, that the

advocates of the doctrine of the apostasy of the Church of Jesus Christ are compelled to arrive, when their position is reduced to its logical consequences.

**1. Logical statement.** (a) If the Church of Christ ever apostatized or ceased to exist, the promise of the Saviour to His disciples could not have been verified, and was therefore false.

(b) But Jesus Christ never made a false promise.

(c) His Church has not, and will not apostatize.

**2. Logical statement.** (a) If His Church ever ceased to exist, the Holy Spirit was reduced to the absurd necessity of becoming a “homeless wanderer” in the earth.

(b) But he never *was*, and never *will* be reduced to any such absurd necessity.

(c) Therefore, the doctrine of the apostasy of the Church of Christ, is illogical and unscriptural.

## CHAPTER XIV.

Our next line of argument, in support of the perpetuity of the Church organized by Jesus Christ during His personal ministry on earth, and, we might add of its *identity* also, is based upon the fact, that this Church was to suffer persecution at the hands of its enemies in every age, and in every clime. And in this connection, we may say, that this is a divinely ordained characteristic possessed by no organization claiming to be a Church of Christ upon the face of the earth, other than Baptist Churches. However loudly, boldly and persistently, other institutions may prefer their proud claims to be regarded as “*a* Church of Christ,” or “*the* Church of Christ,” the distinguishing mark foretold by Jesus Christ Himself, that His Churches were to be persecuted “*among all nations, for my name’s sake*,” is lacking in each and every one of them, and is borne by none, but those only wearing the appellation, or possessing the peculiar characteristics of doctrine and practice, which have ever distinguished those Churches called *Baptist Churches*.

**1. Persecution Foretold.** Read carefully the following passages:

“*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.*” **Luke 6:22.**

“*But \* \* \* they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake; and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake,*” **Luke 21:12-17.**

“*They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service,*” **John 16:2.**

Let the blood of multiplied thousands of Baptist martyrs, slain by the “Woman drunken with the blood of the saints,” Revelation 17:6, attest the truthfulness of this prophecy, as well as its applicability to them as the people to whom the Saviour referred! [*cf.* **1 John 5:6-9.**]

“*And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*”

“*After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. \* \* And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*”

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: {wonder: or, sign} And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 6:9-11; 7:9-14; and 12:1-17.

### **Deductions.**

(1) The almost universal consensus of expositors is, that the “woman” in this passage represents the **Church**, and by far the larger majority of them say, that it is the “Christian” or “New Testament” Church that is meant. A few deterred by the statements made in verses 2, 4, and 5, think that it is the “Old Testament” or Jewish Church, but verses 14 to 17, are fatal to this view. If we had a literal translation, the greater part of the difficulty would vanish. For instance in verse 5, “And she brought forth a **Son**, a **male**,” etc. And in verse 13, the word “child” does not occur, but simply “the woman which brought forth the **male**.” In fact, there is a sense, in which Christ is the **son** of the virgin Church. The prophet Isaiah foretold His birth in this language: “For unto us a child is born, unto us a son is given,” etc., Isaiah 9:6-7. Again, “Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel,” etc., Isaiah 7:14. This prophecy was **literally and actually** fulfilled, by His being born of the virgin Mary, and ecclesiastically fulfilled, by His public manifestation at His baptism, among the people whom John had “prepared,” which was virtually the Church in her “virgin” state. Paul speaks of having “espoused” the Church at Corinth “to one husband,” that he might “present it as a chaste virgin to Christ,” 2 Corinthians 11:2. With this view of these Scriptures, it is easy to understand how Christ could be “brought forth” by the Church.

(2) **Notice** that the “woman” was to be “fed,” verse 6, or “nourished,” verse 14, (the same Greek word in both places), while she was in the “wilderness.” Food and nourishment is given to sustain life, and during the entire period of the “wilderness” existence of the Churches of Christ, commonly called the “Dark ages,” they were fed and supported by Him who had declared, that “**the gates of hell shall not prevail against it**,” and that He would “**be with them every day, even unto the end of the world**.”

(3) **Notice** also, that the “woman” still continued to bring forth “seed,” and this seed also suffered persecution. The Church continued to bear spiritual children, and these children were characterized as “keeping the commandments of God, and having the testimony of Jesus Christ.” During the wilderness period, there were only two classes of people who claimed to constitute the true Church or Churches of Christ on the earth, Roman

Catholics and Baptists, or Ana-baptists as their enemies persistently called them, a term of reproach which our Baptist forefathers have just as persistently repudiated. Which of these two peoples think you reader, is really His Church? The red-handed and bloody Roman Catholic Church led by her wicked and licentious Popes, or the poor, pious, godly, persecuted inhabitants of the Alps, Apennines, Pyrenees, and other mountains and valleys of Europe and Wales, the history of whose unwavering fidelity to the “Word of God and the commandments of Jesus Christ,” is written in the indelible blood of the thousands of their slaughtered innocents, the victims of Romish rage and hate!

Ah! Let us read the description of the great ecclesiastical “harlot” as penned by the inspired Revelator, John:

**“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: {decked: Gr. gilded} And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. {harlots: or, fornications} And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” Revelation 17:3-6.**

The entire world of biblical scholars and critics, except Roman Catholics themselves, declare that it is the Roman Catholic Church which is here represented by the “woman” in this passage. If this be the correct interpretation of this figure, which we cannot for a moment doubt, then she *is* not, and **cannot** be the Church established by Jesus Christ, and which was to be persecuted among “all nations for His name’s sake”; for while they were to *be* persecuted even unto **death**, they were **never to persecute anyone else!** On the contrary, the Master sent His disciples forth as **“lambs among wolves, and charged them to be “as wise as serpents and as harmless as doves,”** and the page of authentic history which records the fact, that **Baptists** have ever persecuted anyone on account of a difference in religious opinions, in any age or in any clime, has yet to be written by friend or foe? Indeed, while monuments of the sufferings of our Baptist brethren may be found in Wart-burg castles, Lollard towers, Bedford prisons, Smithfield fires, Boston whipping-posts, Fredericksburg and Havana jails, as well as in hundreds of other places, made sacred **by** martyr’s blood, still they have ever been found in the front rank, as the firm and unswerving friends and advocates of civil and religious liberty.

Persecuted? Yes, **so** bitterly, that even their enemies have been compelled to bear testimony to the fact. The Roman Catholic Cardinal Hosius, president of the Council of Trent, in 1650, was forced to an impartial historian to declare:

*“If the truths of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer, than that of the Ana-baptists (Baptists), since there have been none for the PAST TWELVE HUNDRED YEARS, that have been more generally punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment, than these people.”*

Reader, what do you think of the testimony of this great Catholic dignitary, who certainly had no special love for Baptists, but whose knowledge of the incontrovertible facts of history, forced him to declare, however unpalatable the statement may have been to him as a Catholic, that the Baptists, on account of their religious opinions, had “suffered the most cruel persecution **for twelve hundred years past!**” Subtract 1200 from 1650, and it carries us back to the year, A. D. 350, a date **in** which and **from** which, according to the testimony of our enemies themselves, the Baptists have not only existed, but also suffered persecution. Surely, these are the people of whom the Saviour said, **“Ye shall be persecuted among all nations for my name’s sake,”** since there is not a nation on the face of the earth where the blood of Baptist martyrs has not been shed!

Another historical fact of which our people may be justly proud, is that Baptists in all ages have ever been found the brave and unselfish champions of civil and religious liberty, and have ever plead for the right of freedom of conscience both for themselves and others, and while they have endured the most bitter persecutions on this account, yet they have **never persecuted others because they differed from them in religion!**

On this point, Francis Wayland in **“Principles and Practices of Baptists,”**<sup>23</sup> page 139, says:



*“When they have obtained the power to persecute, in turn, they used that power only to return good for evil, and, by granting to their persecutors every right which they claimed for themselves. When any sect can lay claim to higher or more honorable distinction, we will bow before them, and cheerfully yield them Christian precedence.”*

As to their championship of civil and religious liberty, let us hear the testimony of some of the leading historians of the world, not Baptists, on this point.

Bancroft, the great historian of the United States, declares:

*“Freedom of conscience was from the first, a trophy of the Baptists,” Vol. II, pages 66, 67.*

Judge Story, the learned jurist and historian says:

*“In the code of laws established by them in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded He requires.”* (Am. Cyclopaedia, Vol. 2, p. 600).

In the first “Confession of Faith” ever published by the Baptists in England, which was in the year 1611, this glorious doctrine of religious and soul-liberty was clearly enunciated. And in 1614, the first modern treatise on this subject, was written by Leonard Busher, a Baptist, and was entitled, “Religious Peace, or a Plea for Liberty of Conscience.”

The celebrated philosopher, John Locke, while refusing to accept the unmerited honor which Lord Chancellor King desired to thrust upon him, as being the author of religious liberty, had the honesty and manhood to declare:

*“The Baptists were the First and Only Propounders of Absolute Liberty, Just and True Liberty, Equal and Impartial Liberty!”*

Thank God, for this grand and glorious legacy

## **CHAPTER XV.**

In this closing chapter, we propose to introduce a few statements from some of the principal ecclesiastical historians of the world, none of whom are Baptists, but all of whom testify to the fact, that the Churches of Jesus Christ have continued on down through the ages in uninterrupted succession from the days of Christ and the apostles to the present, and that they have ever been characterized by those Gospel principles and practices, which distinguish the Missionary Baptist Churches of today from all others claiming to be churches of Christ.

1. Let us hear first, the testimony of the great German Lutheran historian, Dr. Mosheim.<sup>24</sup>

*“It may be observed in the first place, that the Mennonites are not entirely in error when they boast of their descent from the Waldenses, Petrobrusians and other ancient sects who are usually considered Witnesses of the truth in times of general darkness and superstition. Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites have maintained, some in a more disguised and others in a more open and public manner, viz: ‘That, the kingdom of Christ, or visible Church which He established upon earth, was an assembly of true and real saints and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity or to correct and reform transgressors.’ This maxim is the true source of all those peculiarities that are to be found in the religious doctrine and discipline of the Mennonites; and it is most certain that the greatest part of these peculiarities were approved by many of those who, before the dawn of the reformation, entertained the notion already mentioned, relating to the visible Church of Christ.”* History of the Christian Church, p. 491.

(Note.—Those whom Dr. Mosheim calls Mennonites in one place, and Ana-baptists in another, he also styles Baptists in yet

others. For instance, on page 500, he says: “The sectaries in England who reject the custom of baptizing infants, are not distinguished by the title of Ana-baptists but by that of Baptists.”)

Let the reader carefully note this testimony.

- (a) Every sentence in this quotation from the Confession of Faith of these ancient Christians can be heartily indorsed by the Baptists of today. Read it carefully again.
- (b) Mosheim declares that these Baptists existed “*before* the rise of Luther and Calvin,” and “*before* the dawn of the reformation,” and hence, the idea that the Baptists originated with either Roger Williams or John Smith, is forever exploded by the testimony of this great Lutheran.

As to their *origin*, hear him again:

*“The true origin of that sect which acquired the denomination Ana-baptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, IS HID IN THE DEPTHS OF ANTIQUITY, and is, of consequence, extremely difficult to be ascertained.”* (Church History, page 490).

Dr. Mosheim virtually admits that their origin cannot be found *on this side of the New Testament age!*

2. Drs. Yepij and Dermout, two learned members of the Dutch Reformed Church, were appointed by the King of Holland to write a history of the different religious denominations of the country, and this is their testimony as to the origin of the Baptists:

*“We have now seen that the Baptists, who were formerly called Ana-baptists, and in later times, Mennonites, were the original Waldenses, and who have long in the history of the Church received the honor of that origin. On this account, the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society, which has preserved pure the doctrines of the gospel in all ages. The perfectly correct external and internal economy of the Baptist denomination, tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century, was in the highest degree necessary; and, at the same time, goes to refute the erroneous notion of the Catholics, that their communion is the most ancient.”*

This testimony deserves to be indelibly engraven upon the tablets of the memory of every true Baptist!

3. Hear Zwingle, the great Swiss reformer:

*“The institution of Ana—baptism is no novelty, but for 1300 years has caused great disturbance in the Church, and has acquired such a strength, that the attempt in this age to contend with it, appeared futile for a time.”*

Take 1300 from 1530, the date at which Zwingle wrote, and we have A. D. 230, a date reaching nearly the apostolic age, according to this great reformer.

4. Ree, in his “*Reply to Wall*,” page 20, says:

*“The Ann-baptists are a pernicious sect, of which kind the Waldensian brethren seem to have been. Nor is this heresy a modern thing, for it existed in the time of Austin.”*

(Note.—Austin, a monk to whom Ree refers, lived A. D. 354).

Ree calls these Ana-baptists “heretics,” because, as the celebrated philosopher, Sir Isaac Newton, declared, “*the Baptists are the only body of Christians that has not symbolized with the Church of Rome!*”

5. Now hear Mr. Alexander Campbell, the great preacher, and founder of the Campbellite church.

*“We can find an unbroken series of Protestants—a regain succession of those who protested against the corruptions of the Romish Church, and endeavored to hold fast the faith once delivered to the saints, from the first schism, 251 A. D., to the present day.”* (Campbell-Purcell Debate, page 77).

Hear Mr. Campbell in his debate with McCalla:

*"From the apostolic age to the present time, the sentiments of Baptists and their practice of Baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced!"*

With this testimony we close, although scores of statements equally strong, might be adduced. Well might we exclaim, "Their rock is not as our Rock, our enemies themselves being judges!" Reader, the Scriptures, the arguments and the evidences are before you, and we ask you to weigh them in view of that great day, when the Master will say to His obedient ones, "**Well done, thou good and faithful servants !**"

<sup>25</sup>For Bible references see: [Blue Letter Bible](http://www.blueletterbible.org). "(KJV - King James Version)." [Blue Letter Bible](http://www.blueletterbible.org). 1996-2010. 19 Nov 2010. <http://www.blueletterbible.org>

<sup>26</sup> Frank L. DuPont -- author KY; TN; TX; circa 1881-1901; in 1879, Bro. J.N. Hall "engaged with Elder F. L. Du pont in publishing the *Baptist Gleaner*, at Fulton, Ky. Bro. Du Pont, owing to failing health, withdrew from the paper, and for some time Bro. Hall edited and published the paper alone."-- [Baptist History Homepage](#) **J. N. [John Newton] Hall** By Ben M. Bogard, 1900 [p. 443](#). "In 1922, Frank Lascelles DuPont made some statements which show another aspect of the seriousness of pulpit affiliation as a threat to the major tenets of Landmarkism. He warned: It will be a sad . . . day . . . when Baptist churches surrender their claim to be the only lineal and true descendants of the church founded by Jesus Christ himself, during His [*sic*] personal ministry on earth! When, if ever, they surrender this claim . . . , they will have surrendered their right to the custodianship of each and every tenet of New Testament faith and practice committed to them by our Divine Lord, and will merit the Judas-infamy of having betrayed him not "with," but "FOR a kiss!" .. ... And mark you: When . . . Baptist churches through their love of popularity and liberalistic practices lose their identity as the only New Testament churches on this earth, with them will go every distinctive Bible doctrine, faith and practice, to preserve which, millions of our forefathers and mothers have laid down their lives from the days of John the Baptist to the present time."<sup>(30)</sup> .. ... DuPont issued this warning "in view of the gradually increasing Liberalism among Baptists."<sup>(31)</sup> Among the liberal practices he mentioned "Union Meetings," "Church Federation Movements," "Alien Immersions," "Pedo-baptist Sprinklings," and "Open Communion." DuPont was persuaded that something was needed to be done "to stem the tide of our people who are drifting away from their Bible moorings."<sup>(32)</sup> .. ... William Jennings Burgess included nine items in a "Doctrinal Comparison" in corroboration of a similar claim.<sup>(167)</sup> He also placed in his book a similar list of eight "Baptist Distinctives."<sup>(168)</sup> Similarly, F. L. DuPont stated that "our position is, that the church organized by Jesus Christ was, in doctrine and practice, and in all of the essential elements of its constitution, a Missionary Baptist Church."<sup>(169)</sup> He listed eight of "the principal characteristics of doctrine and practice [of] . . . a Missionary Baptist Church."<sup>(170)</sup> Through an elaborate system of syllogisms, DuPont endeavored to show also that John the Baptist and Jesus were "Missionary Baptist preacher[s]" and that "the first church at Jerusalem was a Missionary Baptist Church."<sup>(171)</sup> Gillentine took an approach very similar to DuPont's but without the syllogisms.<sup>(172)</sup> He also listed eight "characteristic features held by Baptists."<sup>(173)</sup> .. ... Using an elaborate system of syllogisms, F. L. DuPont used most of the above arguments, as well as certain of Jesus' parables, to give further New Testament proof of the doctrine of perpetuity. These include: the Mustard Seed (Matt. 13:31-32), Leaven (Matt. 13:33), Wheat and the Tares (Matt. 13:24-30), Net (Matt. 13:47-50), Tower (Luke 13:28-30), and the King Going to War (Luke 14:31-32).<sup>(189)</sup> DuPont also believed that Daniel 2:44 was prophetic of church perpetuity: "and it [the kingdom] shall stand forever."<sup>(190)</sup> Willis A. Jarrel agreed, stating that "every promise of preservation and perpetuity, made to the kingdom, is a promise to the churches of which it is composed and *vice versa*."<sup>(191)</sup> .. ... 30. F. L. DuPont, "DuPont's Dashes," BP, April 27, 1922, p. 2. .. ... 88. Jackson, *Studies*, pp. 28-29. F. L. DuPont, "The 'Kingdoms' of the Bible," BP, November 6, 1919, p. 20, took a similar approach: "Baptism is not THE door, nor even 'A' door. If, as some argue, baptism is THE door into the church or kingdom, then those who join by letter, etc., must get in through the 'window,' or climb down the 'chimney.' Baptism and the Lord's Supper are CHURCH ordinances and NOT 'Kingdom' ordinances." .. ... 104. Ibid., p. 28. Gillentine's whole approach was very similar to that of F. L. DuPont, *The Origin and Perpetuity of the Church of Jesus Christ* [cited hereafter as *Origin and Perpetuity*] (Texarkana, Arkansas-Texas: Baptist Sunday School Committee, n.d.). .. ... 150. Clover, p. 28. See also Frank L. DuPont, "The 'Kingdoms' of the Bible," pp. 3-4; and "Correction," BP, November 13, 1919, p. 6; for a similar approach. He identified six kingdoms.

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<sup>1</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: - Rom 11:26 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. - Isa 59:20 KJV

<sup>2</sup> Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee. Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him. - Psalm 2:6-12

<sup>3</sup> But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

<sup>4</sup> The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith

the LORD of hosts.

<sup>5</sup> (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) + For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.++ **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.**+++ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

<sup>6</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.+ It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. John 6:53-56,63

<sup>7</sup>12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: {power: or, the right, or, privilege} 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. For ye are all the children of God by faith in Christ Jesus. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. John. 1:12-13, Galatian 3:26, 1 John 5:1.

<sup>8</sup> And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. - Exodus 12:7

<sup>9</sup> According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*. ... And look that thou make *them* after their pattern, which was shewed thee in the mount. - Exodus 25:9, 40 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount. - Exodus 26:30

<sup>10</sup> And the LORD spake unto Moses, saying, ... And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. ... And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. - Exodus 40:1, 18, 33

<sup>11</sup> I Chron. 29:10-12 "Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; *thine is* the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all."

<sup>12</sup> **Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. - Mat 7:2 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. - Mat 8:11 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: - Mat 25:31-34** Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. - Act 14:22 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. - 1 Corinthians 15:49-50

<sup>13</sup> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. - Rom 9:3-5

<sup>14</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. - 1 Timothy 3:16

<sup>15</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: - Mat 3:16 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ... Now when Jesus had heard that John was cast into prison, he departed into Galilee; ... From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.** - Mat 4:1, 12, 17

<sup>16</sup> Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? -They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. - Mat 21:33-43

<sup>17</sup> He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: - John 1:11-12



<sup>18</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. - Mat 19:28 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. - Dan 7:22.

<sup>19</sup> For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. - Luke 22:16 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. - 24:41-44

<sup>20</sup> ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, **made** he a woman, and brought her unto the man. {made: Heb. builded} And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called **Woman**, because she was taken out of **Man**. {Woman: Heb. Isha} {Man: Heb. Ish} Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.-- Would to God ye could bear with me a little in my folly: and **indeed bear** with me. {indeed bear...: or, indeed ye do bear with me} For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear **with him**. {with him: or, with me}

<sup>21</sup> 19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you**. 20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you**. 22 And when he had said this, he breathed on *them*, and saith unto them, **Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained**.

<sup>22</sup> 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

<sup>23</sup> Original Publisher: Sheldon, Blakeman & Co. - New York Original Pub. Date: 1857 "Francis Wayland was president of Brown University from 1827 - 1855. His object in this volume is to present a popular view of the distinctive beliefs of the Baptist denomination. The book is both popular and practical, extending counsel to the churches themselves as well as informed apologia to the non-Baptist world. Wayland's special emphasis is on the ministry: how defined, how enrolled, how prepared, and how then to serve its function." - AYER COMPANY PUBLISHERS

<sup>24</sup> Johann Laurenz von Mosheim (1694? - 1755). Known as the father of modern church history, this Lutheran was no friend of Baptists, but gets high marks for his attempt at honest reporting of the facts. He has been praised as follows: "...von Mosheim, a German preacher, university professor at Goetingen, and noted scholar, was the first to attempt to write Church history objectively. Instead of publishing history to produce propaganda, von Mosheim tried to examine the development of the Church without bias or party line." -- William P. Barker, WHO'S WHO IN CHURCH HISTORY, (Grand Rapids, Baker, 1977), p. 198.

<sup>25</sup> For Bible references see: [Blue Letter Bible](http://www.blueletterbible.org). "(KJV - King James Version)." [Blue Letter Bible](http://www.blueletterbible.org). 1996-2010. 19 Nov 2010.  
<http://www.blueletterbible.org>